CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 18, 1844. VOL. XXIII.—NO. 20.

THE CONVENTION AT BROOKLYN, N. Y.

We have procured reports of some of the addresses made at the late Convention, which we take pleasure in thus being able to lay before our readers.

Rev. SAM'L OSGOOD, of Providence, followed Mr. Channing, of Boston, upon the second resolution.

I trust, Mr. President, that in urging the claims of our own denomination, we shall not forget the broad Catholic ground upon which this Church is founded. This is not a sectarian church, nor a Bostonian Church, but the 'Church of the Savior.' To him, the divine mediator, our appeal is directly made, and in him our faith rests. We would draw our knowledge of him directly from the Bible and not from human creeds and authorities. On this eve of the Consecration, I am happy to look upon this goodly temple, and to know that it bears the name and owns the sway of the only being through whom we have access to the Heavenly Father.

I will not speak now of our peculiar views of Christian doctrine, but urge the principle in which we should glory more than in any of our theological opinions. To Jesus and his Gospel we go directly, and would not allow human opinions to interpose their authority between us and our Savior. We make the important distinction between the Gospel itself and human speculators as to its meaning. Our test of faith asks not whether you adopt this or that creed of man's decree, but do you put faith in Jesus as he presents himself in his word.

Should one of the primitive Christians be raised from his grave, and be sent upon a mission through the Churches of our land, he would probably find comparatively few of them where he would be received as a brother. Should he visit this city, he would undoubtedly delight to find so many Sanctuaries bearing the Christian name; but where is the table of communion to which he could be admitted by professing the primitive faith that Jesus is the Christ, the Son of the living God, and without having some long creed thrust before him, not taken directly from the Gospel, but merely embodying the opinions of men *about* the Gospel. Should he come here to us, we could tell him that this Church bears the Savior's name and owns his paramount authority; that however we might even err in some of our views, our appeal is directly to the Gospel itself, and we ask no man to receive our opinions as infallible, but appeal to the unquestioned facts and principles of the Holy Word as the great and common standard.

This is the true ground, and let us not narrow it. Let us welcome all of every name that can put their trust in the Gospel without bending their necks to the yoke of human creeds or powers. To all believers in Christ our fellowship is open. We will not ask them if they adopt our theory of salvation, but whether they accept the Savior as he is presented in the Gospel. The facts of his mission are one thing, human theories *about* those facts are another thing. Let us recognize in spiritual things the same principle that we recognize in natural things. My brother Ellis has borrowed an illustration from natural science—the telescope—let me borrow another. The light is good and pleasant to the eye. There are different theories of its nature. Yet what folly to delay walking in its rays before we have settled the claims of rival theories. The morning dawn and evening twilight were as gladsome to Newton who maintained light to be a material substance as to Young, who maintained it to be an undulatory vibration in the universal ether.—Why not receive the light of the world as we do the light of the day! We will do so. Jesus, our Savior, thou Light of the World, thou brightness of the Father's glory, let us walk by thy blessed radiance, nor pause in idle conflict that we may first decide whether the brightness is original with thee, or derived from the Eternal Parent. This latter is indeed an important question. Yet the best way to decide it is by obedience; for he who said 'I am the light of the world,' said directly after, 'whosoever followeth me shall not walk in darkness, but shall have the light of life.' Upon all subjects connected with the nature of God and his union with his Son, we should speak modestly, accept what Jesus says as ultimate authority, and try to interpret the Gospel more by a true life, than by metaphysical sharpness.

Yet we have our opinions of the Gospel, and would not veil them. This Church has a mission not only of wide catholicity, but also of denominational fidelity. Here we must speak as we believe concerning God and man and salvation, whilst we would never interpose our opinions authoritatively between the soul and its Savior. We stand on ground of our own and differ from the two great parties that are now dividing Christendom. A noted man has truly said, that the signs indicate that the two rival schools of Orthodox divinity, the Catholic and the Genevan, are now to meet in deadly conflict. Whether it be for the last time we cannot say, as he does. But sure it is that throughout Christendom, the various Orthodox bodies are rallying under two banners, the one of which bears the essential creed, if not the name, of Calvin, the great Genevan Reformer, and the other of which bears the Bishop's mitre. In the old world and the new, the conflict rages already. Are you for Prelacy, or for Evangelism, is the great question now.

We keep aloof from both parties, and own neither the sway of Bishops, nor the dogmatism of self-styled Evangelism. The Catholicism of the Gospel must excuse us from Greek, Roman and English Catholicism. We are old Bible Catholics, and not of these new fangled pretensions. Nor have we love enough for the Genevan divinity to take refuge there from the arrogence of prelacy. Nay, for myself, should I leave the ground of Gospel freedom, it would be rather for the romantic and solemn forms and stately order of the Church of the middle ages, than for a discipline more tyrannical, and a creed in its essentials more rigid and revolting. To me prelacy is more lovely than Calvinism; even its theology is less repulsive. But Gospel freedom shall save us from either yoke.

Against prelates we have no word of obloquy to speak. We will respect them as Christian ministers in their own parishes and honor their individual worth. But we do not own their jurisdiction. All we ask of them is not to interfere with our Gospel freedom, nor assume to be mediators in the stead of the only mediator. Let them preach the Gospel as they can. But when they claim to stand between the Gospel and the soul, they are opaque bodies, producing a moral eclipse, and we ask them, as Diogenes asked the mighty Alexander, to get out of the way, and not intercept the light of the sun. Let us walk by the Gospel and not wear the fetters of that baptised Judaism, that now bears so bold a front. Jesus, not Moses, is our Savior.

And as for you, followers of the great Genevans, we cannot join with you. For your piety and learning we have frequent admiration.—Your dogmas we do not love. You seem to us to lean more on Paul than Jesus, and build a system not on the Gospel, but upon a theory of interpreting the Pauline Epistles. You take ten texts from Paul where you take one from Jesus. Not Paul, nor Moses is our Savior, surely not Paul or Moses misinterpreted. Jesus is the author and finisher of our faith. To the Gospel of Jesus we look directly, although we know it is said that the Gospel is not in the Gospels, and was not preached by him who spake as man never spake. Jesus shall save us from human dogmatism. Mighty Genevan, ruling over the faith of millions for centuries, most efficient of the Reformers, more logical than Luther, though without half his genial humanity, sincere, self-denying, intolerant, countenancing the burning of one man for Unitarian belief, and the beheading of another for satirical verses, prince of bigots, great among spiritual despots, supplanting the Catholic rule by a discipline quite as tyranical, John Calvin, we do not own your authority, nor do we desire to see your unloving face interposed between us and the Gospel of our Savior. If we are to stop short of the master, we will rather go to your ancient namesake, and ask John of Ephesus to save us from John of Geneva.

Yet to Jesus, the master, we make our direct appeal. In him is life, and the life is the light of men. When the incarnate word has spoken, we will not prefer other voices to the direct oracles of God.

The topic enlarges as I go on; and I know my remarks have been imperfect and broken.—Yet I am glad to have said this word for the true Gospel, for God in Christ reconciling the world unto himself. May I not have said aught unworthy this 'Church of the Saviour.'

Rev. J. W. THOMPSON of Salem spoke as follows:

Mr. Chairman,—There are two questions ever recurring in these conventions in which every member has a deep interest. The first relates to Unitarians themselves, as a body of believers. It asks, 'what we can do to produce in our own Churches a higher religious life, "a closer walk with God," a better comprehension of the spirit of Christ, and a more active devotion to the duties enjoined by Christianity.' The second relates more particularly to others. It inquires 'what we can do to give the truth a wider diffusion amongst our fellow men—to reform the theology of our time—to multiply Churches of our faith—to substitute the religion of Christ as we receive it, in the place of those errors in doctrine prevalent around us, and everywhere.

The former, he said, is undoubtedly the question which of right, and in fact, most engrosses the thoughts of the ministers of religion. In their studies, in their pastoral visits, in their private meditations, in their daily prayers, it is ever the unanswered inquiry. To those who are anxious to acquit themselves as faithful servants of the Son of God, and stewards of the mysteries of the gospel, it returns and returns again, repeating itself continually, the ceaseless, unsatisfied interrogatory of the heart.

But while asserting for this subject paramount importance and interest, he could not remove from his own mind the conviction that the second question which he had stated is one demanding at this day special consideration, and which ought not, out of mere delicacy to the feelings of members of other denominations who might be present, (whose sensibilities he should hate himself for wounding unnecessarily,) to be excluded from our attention.

He would speak to that question. It is not necessary he said to show the difference there is between the Christianity received by us of the Lord, and that held by the larger sects in the Christian world. The difference, if not well understood, is at least understood to be wide. So great is it that our's has often been called 'another Gospel.' And while he rejoiced to know that in many important and essential points there was an agreement, he was free to confess that in several material respects, it is another Gospel. Our Gospel assumes to be (whether this be a point of agreement or difference, no matter,) a Gospel of benevolence, of good will, of brotherly love: and, one of the first requisitions of this spirit as well as one of the express commands of the Gospel itself is, *that we should make it known.* It bids us go into all the world and preach it to every creature. We do not recognise as the unperverted truth of God any other Gospel than that which we have received; and in that Gospel we are commanded *to preach it to every creature.* The field which this commission opens to us is *every place* where this Gospel is not known. This then is our field which the great master of the vineyard requires us to occupy till he comes. We are to go forth and labor in it each and all, as though we were the first to enter it. We are to go, not as of ourselves, not for any personal ends, not to gratify any pride of sect, but as sent of Christ, solemnly called by him to this work, and responsible to him for the spirit and manner in which we do it.

He was in favor, he said, of a *proselyting* spirit; not the proselyting spirit of the old Pharisees, but that, so pure, so fervent, so active, so efficient for good, of the Apostles and primitive disciples. Such a spirit is essential to the progress of truth. It has been heretofore cast out as evil by us, and the cause of our faith has suffered in consequence. Those Pharisees were not rebuked by the Lord because they sought earnestly to make proselytes, but because they made their proselytes worse than they were before. If they had given them a higher faith, a better hope, a purer heart, a holier life, instead of censure, the Savior would have bestowed approbation upon them. But their own faith was narrow, bigoted, exclusive, their hopes were a delusion, their lives were fatally corrupt, and hence their converts were made worse by the change. Now, it is precisely because Unitarianism is the purest form of Christianity, because it is 'full of mercy and good fruits, without partiality and without hypocrisy,' because it is eminently softening, humanizing, elevating, in its influence, because its tendency is to form the character into the likeness and image of Christ, that we should wish to make proselytes to it. We see forms of Christianity prevalent which we think unfavorable to the development of the better sentiments and affections of the heart. We see, as we think, multitudes altogether repelled from the subject of religion, living in entire neglect of their souls, indifferent as the ground they walk upon, to the eternity that is before them, and the infinity that is within them, all in consequence of these prevalent forms of belief. It is a melancholy fact, and one which should arouse us to untiring exertion, that the larger part of the population of our cities and towns literally profess and enjoy no religion—none whatever! You shall take a walk on any day in this city, or in any other, and put the question to every respectable looking man and woman you meet; 'Do you feel the worth of religion? do you enjoy its hopes?' and five out of six will return you for an answer; 'I have never thought much about it, have never experienced it, have never obtained a hope. I go to such or such a Church, but I have not got religion, I do not profess anything.' Is it not so, Sir? and is it not a fact which speaks to us, which beseeches us, like a spectacle of human wo, to turn in that direction our benevolent regards! Every one of those hopeless, prayerless, thoughtless beings, no matter where they attend Church on Sundays, needs to have the Gospel, the blessed Gospel of Jesus, preached to him. Every one should be gathered into the fold of the Savior. Every one should be made partaker of the heavenly inheritance. Profess no religion! Why, this is worse than the heathen. Enjoy no hope! Immortal men, living here in the midst of God's glorious universe, with the light of a thousand suns shining down upon them out of heaven, passing rapidly on to the dark goal of their earthly existence, trembling on the verge of the grave, beholding their companions, their children, their friends, the old and the young every day, dropping into it, and yet cherishing no hope! strangers to the peace of Christ! Tell us not of distant fields for our effort; of India, and the islands of the sea; speak not to us of the rudeness of encroaching on the territories of those who hold a different form of Christianity from our own; tell us not that it matters little which of the various forms prevails, so long as such facts as this remain, and the only satisfactory explanation we are able to give of them is, *the prevalence of an odious and false theology.*

Mr. T. wished to make converts to Christian Unitarianism because it is a religion of light and love, of comfort and peace, of liberty and holiness; because it is reasonable, practical and adapted to our nature and wants; because it is powerful to convince the unbelieving, to awake the slumbering, to reclaim the erring, to breathe immortal hopes into the hearts of the dying; and because its tendency is to make honest, open-hearted, cheerful, devoted, united Christians. He wished to make converts to it, in short, because he believed it to be the truth—the truth which Christ preached,—the truth for which Christ died,—the truth for the testimony of which the early martyrs sacrificed their lives. O! the labors, the hardships, the perils, the blood, which the maintenance of this truth has cost! Unitarianism has had countless martyrs; thanks be to God! never yet a single victim. The blood of these early martyrs calls to us to pursue the work which they began. From the past which they illustrated by lives of devotion and self-sacrifice, from the past which they evangelized and saved, from the clear though distant past in which the beginnings of the kingdom of God were witnessed, they call on us to finish their work—to go forth in their spirit preaching that word which is truly 'good tidings,' proclaiming the truth they announced of one God ruling over all, of such attributes as the heart of man, as the heart of a child, may love and adore; of one God who, while he rules over all, exercises only the mild authority and persuasive kindness of a Father; proclaiming the truth, also announced by them, of 'one mediator between God and man,' perfect as man's example, full of grace and truth, displaying the brightness of the Father's glory, living and dying that he might give life unto the world; proclaiming, furthermore, the truth taught by them of the resurrection of the dead and the life everlasting,—sublime, yet most blessed and grateful truth!—the life everlasting, with all that unrevealed, mysterious, infinite world of spiritual realities connected with it, which our faith here struggles in vain fully to comprehend, and which to those who dwell amid these shadows of time must forever remain unexplored, and inaccessible even to the wondering imagination.

He had said, that every place where our Gospel is not known, is opened to us by our commission as disciples of Christ. This is true; but, it is obvious, that we cannot now occupy every place. A selection must therefore be made; and the question had arisen in his mind whether, with our present numbers and means, it were wise to attempt to extend our operations over so large a field as some have wished; whether it were not better for the present to concentrate somewhat the energies of the denomination, to select prominent and hopeful places, lying under the eye of most of us and easily visited by us. In this empire state, how many are the cities and villages in which by proper exertions, flourishing Societies of our faith might be gathered. The same is true of Connecticut. He longed to see that State ploughed and harrowed and sowed all over by preachers of Unitarian Christianity. Now all of us, without much difficulty, might render personal services in these places, while those more distant can be reached only by our missionaries. He would not have these last neglected. He would have our missionaries encouraged and sustained; but he would also have the foundations of many Churches laid at an early day in the Eastern and Middle States, and would have all our ministers unite to aid them, to preach to them, in their infancy, their day of small things. In this way, it seemed to him, much, very much, might be accomplished for the truth. In this way we should all become personally interested in our young Churches as friends and helpers, and should be more likely to make our congregations interested in their behalf, beyond that general good will and desire that the truth may have free course, which we now feel. He threw out these views, not expecting they would be acted on at this time, but because it is desirable that the opinions of the different members of the convention, coming from different places, may be before us and compared by us.

And now he would say one word as to the *prospects* of our denomination. It has been confidently asserted in various quarters in your N. E. Puritans and your N. Y. Evangelists and Observers, that we are fast drawing to our end, that our lungs are seriously affected, that we have a very bad cough, with a pain in the side, and other equally decisive symptoms of approaching dissolution! And indeed some of the more nervous and timid amongst us, hearing this so often said, have begun to believe that it is actually so, and have engaged very devotedly in setting their houses in order preparatory to their departure! But really this is too ridiculous! Men believing that Unitarianism is the Gospel of Jesus Christ, and at the same time fearing that it is going down! Going down! We may go down, or go out, but this religion, never, never! It is making steady progress from year to year. The number of its warm-hearted professors is increasing daily, notwithstanding all the predictions of its speedy decline. And as a denomination, there has been, of late, a rapid advance amongst us in philanthropic efforts and in zeal for the truth, evincing an increase of religious life in its members. Never, he would venture to say, and this is a most favorable omen, had there been a period in our history so strongly marked by a deep and solemn interest in religion, personal, experimental religion, and by earnest inquiries into the full meaning and application of the second great commandment of the Law, as the present. Unitarianism is a religion of Reform on the basis of Love. It recognizes as no other form of religion does, the Brotherhood of man. And never has there been an opportunity so favorable as is now offered, when all subjects are freely discussed, when the greatest political questions are beginning to be viewed in their moral and religious aspects and relations, when the spirit which is breathing in every part of the civilized world, the spirit of the age, which is nothing less than the concentration of the energies of Omnipotence in a particular direction, when that spirit is eminently humane, peaceful, fraternal, and therefore in harmony with the great principles and sentiments of Christian Unitarianism, never has there been an opportunity, he repeated, so favorable for making this name of our's, despised and rejected though it be, a name of honor and praise throughout Christendom. No other form of faith requires so much of its disciples as this in the way of ameliorating the human lot, of comforting human sorrow and wo, and of reforming and elevating society. We believe that labors of such a character have their reward, that they aid us in attaining 'the end of our faith, even the salvation of our souls,' that Duty is a word of infinite meaning in the Chancery of Heaven, and that the great theatre of man's duty is society, the world, mankind. He would say in conclusion that the circumstances of the time, calling aloud for humane, philanthropic, Christian action, and in this respect agreeing with the practical principles of our faith, conspire and render the position of our denomination peculiarly interesting.

Remarks of Rev. G. W. BURNAP of Baltimore.

I heartily respond to the sentiment uttered by the gentleman who was last up, that the propagation of the Unitarian faith is a work of patience. It is a lesson which I have been taught by many years experience. It has been my lot to labor in a city in which the most strenuous, persevering and costly exertions for the propagation of what we esteem true religion, have not as yet availed to extort the acknowledgement that we are Christians at all. Every thing forbids the rapid advancement of what we suppose to be the truth of the Gospel, habit, presumption and the biases of sacred association. It is well for us to know and to feel, that our faith cannot, in the present circumstances of the world, be received by acclamation. Those who indulge that hope, cannot but be disappointed.

To avoid the discouragement, which must arise from the disappointment of unreasonable expectations, it is necessary above all things, that we should understand our true position.

The development of Unitarianism, (I am sorry to be obliged to resort to a sectarian name for the religion of the Bible,) is the natural consequence of a course of events, in God's providential government of the world. The fact is, that the United States is the only part of the world, where religious truth has any chance for success. Christianity soon became corrupted, and its alliance with the State, by the conversion of Constantine, fastened its errors upon the Christian world. The Reformation shook that alliance, but did not dissolve it. The first real separation was in the formation of the American Constitution. And we owe this separation to the fact, that North America was colonized after the Reformation, instead of before it. When America was discovered the whole world was Catholic. Religious liberty was unknown. South America and Mexico were colonized then. And where are they now! Stationary, benighted, barbarous. Such would have been the fate of this land, now so happy in the possession of religious liberty, if it had been settled at that time. But a good and wise Providence kept back its colonization till after the Reformation, and settled it with men who were earnestly in search of Christian truth and Christian freedom, men who, in maintenance of what seemed to them to be great and important truths, encountered the odium and the dangers of Sectarianism. The fact is, that the restoration of lost religious truth, can be brought about only by the formation of sects. If a man belonging to a large religious association discovers new truth, the alternative that is placed before him is, either to remain in his connection and observe a profound silence, or declare his convictions and form a combination to carry them out,—and straightway he is a sectarian. Protestantism then was a sect, whose motto was, the 'sufficiency of the Scriptures and the right of private judgment.

And here, in this country, the last experiment of Christianity is being tried, whether the principles of the Reformation *can* be carried out, and our success, and even our existence is staked upon the result. If the mass of the people can be made sufficiently intelligent as to have well grounded convictions of religious truth, and the meaning of the Scriptures, we shall succeed; our sentiments will gain ground. But if not, if the mass of the people cannot be brought to have sufficient knowledge and independence, to judge for themselves, then our teaching is merely the substitution of one species of authority for another, the authority of a single teacher, for that of a Council or a Church.

It follows from this, that our faith, not being the established faith, and having the work of its own establishment yet to do, the minds of mankind being already occupied with something else, must depend for its propagation and prevalence, upon the practicability of a general acquaintance with the true principles of religion, and the true interpretation of the Bible. While then there are many things to discourage us, there are some things to give us heart and hope. The separation of Church and State gives us a fair field, and leaves us nothing to contend with, except authority, prescription and prejudice. There are some things to lead us to hope, that these may by degrees give way. There is in this age a rapid development of mind. There are means of communicating religious knowledge, such as have been never before enjoyed. When went there by an age, when the thoughts of the wise, and the words of the eloquent, could be disseminated so fast and so far! When went there by an age, when moral feeling was so electric, could spread so widely, and influence so many! All this is favorable to the dissemination of religious truth.

But under the most favorable circumstances, changes of religious faith must be extremely slow. It took fifteen hundred years to establish in one nation the doctrine of the unity of God More than that period has been consumed in introducing Christianity, and establishing it so far as it prevails. It is now received and understood in no measure corresponding to its true nature, and transcendent perfection, but in proportion to the enlightenment of the world on other subjects. That enlightenment, we as a denomination, can only do our part to promote. It depends on arrangements which have been made by a higher power.

From the nature of things then, we are the pioneers of religious reform. We cannot be permitted to see the bright day that is coming. We can only see its dawn afar off. We stand with regard to it, as Wickliffe did to the Reformation. We are surrounded by darkness, and can be sustained only by faith. To those who are willing to work under these conditions, the cause in which we are engaged is a glorious cause, but it calls for untold self denial, firmness and self devotion. This is the martyr age of our faith. But the time will come, I cannot doubt, when it will be otherwise. The time will come, I believe, when those who now labor and suffer in the cause of truth, will be permitted to look from the abode of spirits upon a world regenerated and redeemed by those very principles, which they now see rejected and disputed. I end as I begun, by saying, that the propagation of the sentiments which we entertain, is emphatically a work of patience.

For the Register.

DOING GOOD.

Never probably was the obligation to do good, to help in relieving the wants and miseries of society, and to contribute something to its happiness and welfare, so generally felt and acknowledged. Never was there a time when so many were engaged in benevolent enterprises, and when so much money was given for such purposes. Associations are formed to promote all sorts of good, and to benefit all conditions of suffering humanity. The amount of zeal, activity, energy, at work in the cause of charity, is immense and constantly increasing. The poor, ignorant, vicious, unfortunate outcast, the slave, sailor, prisoner, criminal, heathen, each and all, have their friends and benefactors. For each thousands of kind, generous hearts, are daily beating and sending up their hopeful prayers to heaven. The truth that no man liveth to himself begins to be understood, and all who wish to be respectfully considered, deem it necessary to show some interest in the good of others. It has become fashionable to do good, even to go about on errands of mercy. The agents of charity are seen in the most narrow and filthy lanes of our cities. They pursue sin, misery and want into its nooks, and descend to explore its lowest and foulest haunts. These facts are exceedingly encouraging—they show the progress of society and Christianity. The more men are truly cultivated and enlightened, the more beneficent will they become—the better and higher elements of their nature will gradually gain the ascendency. The truth taught by Jesus, that the most useful, is the greatest, begins to be understood. Indeed beautiful not only on the mountains, but in the vallies of human degradation, in prisons, and the secret recesses of vice, are the feet of those that bring glad tidings, that publish peace and preach the truth, that sanctifies and saves. In what capacity does man appear so noble, as in that of doing good! As an artist, imparting all but life to canvass and marble; as an orator, rousing the passions of thousands; as a scholar, exploring the boundless fields of knowledge, does he impress us with as high an idea of greatness, as when diffusing good through a wide space, enlightening ignorance, reforming the wicked, consoling the afflicted, binding up broken hearts and making human deserts to rejoice? If we view things aright, we shall perceive and feel there is more dignity and glory in disseminating, and as it were creating good, than in any other works. Man then exerts the finest, highest, divinest of his gifts, approaches nearest, and becomes a fellow worker with his God, and never does he so feel the worth of his nature, its richness, its capacity of receiving good, as when conscious of usefulness, of having increased the good there is in the world. Then is opened its deepest fountains of peace and joy—it then receives that bread from heaven which nurtures its immortal principles and affections. He then understands the words of Jesus—he that liveth and believeth in me, shall never die. He feels he can never die—that he has a kind of life within him, that is above the power of death—all other things may die; even the heavens and stars may fade, decay, perish; but he knows he has those living energies and affections in his soul, that cannot die. The life of pride, vanity, ambition, pleasure, knowledge, may, must die, but the life that is cherished by doing good, can never die. It is hid with God, and was derived from him; he is its source, the life of its life, and it is therefore everlasting. When man does good for its own sake and reward, he then touches, invigorates and developes the immortal portion of his nature; he is then laying up treasure in heaven which neither moth nor rust can corrupt nor thieves steal, nor death destroy. When doubts come over the mind, and thick shadows rest on the prospect of futurity, when clouds and darkness seem to overspread the heavens and wrap the universe, and unutterable sadness falls on the heart and the appalling thought rises, Is not death an eternal sleep? Is not my hope baseless? Can there be life, honor and bliss for mortal man, in a bright, immortal world beyond the grave? Then go forth and do good, comfort an afflicted brother, make some miserable one less unhappy, arouse your benevolent sympathies and affections, and this sadness will leave you; this darkness, these clouds will disperse, light will break in upon you, joy will descend and fill your bosom, nature will smile upon you, glorious promises appear in her every feature, sweet, encouraging voices will be heard, and hope full of immortality take possession of the soul, and doubts will afflict no more.

Selfishness and hardness of heart give birth to scepticism and mature its growth. They separate the soul from its God, who is love and benevolence, and it is only through kindred sentiments that we can live in him, and he in us, and become conscious of life that cannot die. Every selfish act, thought, purpose, emotion, brings a degree of darkness into the mind, and detracts from the assurance of faith. One day spent in performing deeds of disinterested regard for the good of others, would do more to dispel scepticism from it than all reasonings and arguments combined. Charity, love, believeth and hopeth all things. Besides, doing good is the most effectual means of self culture and improvement. It is the way to become good. It most certainly strengthens, enriches and exalts the character. Every good deed ennobles the doer—every disinterested, benevolent one makes him more disinterested and benevolent, adds to the amount of his immortal wealth. Prayer, reflection, meditation, can do much, but action is the most powerful means of grace, of regeneration, spiritual life and progress. It most deeply moves and penetrates the soul with a healing, quickening, freeing, elevating energy and influence, lifts it nearest into the presence of infinite goodness, excellence and glory. In action resides most of the power of God unto salvation. Jesus understood and taught this when he set the example of a life, not of seclusion, but of active usefulness, of going about doing good. He that keepeth my commandments, he it is that loveth me. To give our affections expression, in action is the only way to infuse into them reality, life, health and power. How mistaken are those devout minds who sigh for retirement from the active world, to fit themselves for heaven! More piety and spirituality are to be gained in the marts of business and in crowded cities, than in cells and convents. Immortal honor and blessedness are to be won in struggles and conflicts with the every day working, active, suffering, sinning world. Here, not in still grottoes and lodges in the wilderness, is the heaven-assigned field in which everlasting crowns are to be achieved.

But in this newly awakened interest in the cause of charity and benevolence, are there not dangers to be guarded against that deserve serious consideration. In haste to do good are we not in danger of employing means that are at least questionable—of appealing to and exciting feelings and passions that injure, harden and degrade—of being satisfied with mere superficial results! May not many of our hopes prove baseless, and much of this fair show to rest on sandy foundations, that are destined to be washed away! May not much zeal, with little consideration, knowledge and wisdom, produce not only transitory, but even pernicious fruits! Is there not need of more thought and reflection, though not of less activity in these matters! Is there not much in the present state and operations of our benevolent associations to excite serious apprehensions? Is it not probable that the amount of real, lasting, moral good effected, is much less than we suppose, and that the harvest will poorly correspond to the splendid and imposing array of means and efforts?—Is not the doing of real, permanent good to individuals and communities a delicate and difficult work—one that demands great prudence, care, wisdom and reflection? Is it not, or does it not require, a profound science, that shall be the result of all other sciences, knowledge and experience? while apparently it is deemed the simplest thing in the world so to act on the hearts and souls of men as to promote and secure their greatest good, happiness and welfare?

These questions invite and demand our serious reflection. J. A. R.

THE BIBLE AS A SCHOOL BOOK.

The remarks presented in the following extract from President Humphrey's Lecture before the American Institute of Instruction, deserve the attention of all who question the propriety of using the Bible as a school book.

There is, I am aware, in the minds of some warm and respectable friends of popular education, an objection against incorporating religious instruction into the system, as one of its essential elements. It cannot, they think, be done without bringing along with it the evils of sectarianism. If this objection could not be obviated, it would, I confess, have great weight in my own mind. It supposes that if any religious instruction is given, the distinctive tenets of some particular denomination must be inculcated. But is this at all necessary? Must we either exclude religion altogether from our Common Schools, or teach some one of the various creeds which are embraced by as many different sects in the ecclesiastical calender? Surely not. There are certain great moral and religious principles, in which all denominations are agreed, such as the ten commandments, our Savior's golden rule, every thing, in short, which lies within the whole range of duty to God and duty to our fellow men. I should be glad to know what sectarianism there can be in a schoolmaster's teaching my children the first and second tables of the moral law—to "love the Lord their God with all their heart, and their neighbor as themselves'—in teaching them to keep the Sabbath holy, to honor their parents, not to swear, nor drink, nor lie, nor cheat, nor steal, nor covet. Verily, if this is what any mean by sectarianism, then the more we have of it in our Common Schools the better. 'It is a lamentation, and shall be for a lamentation,' that there is so little of it. I have not the least hesitation in saying, that no instructor, whether male or female, ought ever to be employed, who is not both able and willing to teach morality and religion in the manner which I have just alluded to. Were this faithfully done in all the primary schools of the nation, our civil and religious liberties, and all our blessed institutions, would be incomparably safer than they are now. The parent who says, I do not send my child to school to learn religion, but to be taught reading, and writing, and grammar, knows not 'what manner of spirit he is of.' It is very certain that such a father will teach his children any thing but religion at home; and is it right that they should be left to grow up as heathens in a Christian land? If he says to the schoolmaster, I do not wish you to make my son an Episcopalian, a Baptist, a Presbyterian, or a Methodist, very well. That is not the schoolmaster's business. He was not hired to teach sectarianism. But if the parent means to say I do not send my child to school to have you teach him to fear God, and keep his commandments, to be temperate, honest and true, to be a good son and a good man, then the child is to be pitied for having such a father; and with good reason might we tremble for all that we hold most dear, if such remonstrances were to be multiplied and to prevail.

Having already taken the liberty of recommending the devotional reading of the Scriptures in all the public schools, as eminently calculated to make them what they ought to be, nurseries of morality and religion, as well as of good learning, I am now prepared to express my strong conviction *that the Bible ought to be used in every primary school as a class-book.* I am not ignorant of the objections which even some good men are wont to urge against its introduction. The Bible, it is said, is too sacred a volume to be put on a level with Common School books, and to be thumbed over and thrown about by dirty hands. This objection supposes that it the Bible is made a school book, it must needs be put into such rude hands, and that it cannot be daily read in the classes, without diminishing the reverence with which it ought to be regarded as the book of God. But I would have it used chiefly by the older scholars, who, if the teachers are not in fault, will rarely deface it.

THE LOWELL OFFERING FOR MAY, 1844.

This periodical continues to deserve and sustain the reputation it has acquired. The number before us, for May, is full of variety and interest in its articles. Among them we find the following brief but just limits on

Individual Kindness.—'We do not sufficiently appreciate individual influence. We live and act for the present, for the moment, without realizing that each act is an emanation of the mind, as indestructable as the mind itself. Each act goes forth and drops as a pebble in the ocean of life, where one circle succeeds another, each enlarging its sphere, until beyond the power of our vision.

We are too wont to look upon individual influence as a small matter in the general balance; and, how illimitable in the total computation!

We are formed for society; by Nature are created a social kind. We associate, and the sympathy which connects mind with mind, produces assimilation. Or rather, the one acts upon the other like friction upon material matter—the impressions which we give, or receive, mould the other to its own likeness. In continuation, these again act upon others, and thus on through the whole vista of time.

To limit the boundaries of individual influence were impossible. Every human being is a link in the great chain of life, the ends whereof are upheld by the Great Creator. He alone sees and knows its extent. It is not in our power to sever it, or separate ourselves from the connection; and every individual act vibrates through the whole length.

The influence from us towards our fellow-beings, is for their happiness or misery; and the consequences remain with us. No one is so humble that he belongs not to his species; and our connection is such, one with another, and all united in the grand principles of life and a desire for happiness, that the influence of our actions and characters cannot remain with ourselves. They go from us like seed from the herb, to flourish for others as a warning, or example; as an excitement to good, or to evil.

Neither do our influences die with us. They live long after the winds sigh their requiem over our graves; they live after our names have ceased to be spoken, and our memory hath departed from earth. They live ever in time; and who knoweth that they live not in eternity!

Grace.

THE TRUE END OF LIFE.

Life, even at the longest, is short; at the happiest, is full of vexation; in its prosperity, it is transitory; at its best estate, vanity. Yet upon this fleeting, changing life; upon the portion of its threescore years and ten allotted to us, depends eternity! endless duration! everlasting existence! It is the sword hanging by a single quivering hair.

Were you to ask a number of persons what was the true end of life, each would give you a different reply; and unless there was a Christian present, each reply would be wrong. Riches make themselves wings; the breath that gives fame, can destroy it; pleasure is the

spark that mounts upwards and expires; here is nothing enduring; nothing that prepares an immortal being for future immortality; nothing that arms the soul against the changes of time, the inroads of affliction; nothing that in the end satisfies the soul. God gave this world, with all its possessions, to minister to the comfort of his creature man, but he knew that not one of them could fill the void within; and therefore, as a wise and tender friend, he says to each of us, 'give me thy heart.' And it is for the heart also, that the enemy of man contends. Though the knee be bent in prayer, and the ear listen to religious instruction; the lips repeat Scripture truth, the whole person seem occupied in religious duties—he cares not; he knows that the heart can alone give value to the offering; and it is the heart he allures away. Our Savior implied this when he gave us that infallible rule whereby to know our state; 'Where your treasure is, there will your heart be also.' At the great day of account, when the books shall be opened and the Judge set, the question will not be—Did you say your prayers? Did you follow gaiety? Did you spend your time in frivolous employments? A single reference to this one text, will suffice to cover with confusion, or fill with humble confidence, to open or shut the gates of heaven—'Lovest thou me?'

CHRISTIAN REGISTER.

BOSTON, MAY 18, 1844.

'WHO WILL DARE SAY THE TRINITY IS NOT TAUGHT IN THE GOSPEL?'

This question we heard recently asked, with an air of vast confidence, by a distinguished preacher in this city, after reading a part of the 14th chapter of St. John. He of course well knew that all who reject the doctrine, will and do say it is not taught in the Gospels; and we find nothing in this portion that gives us any difficulty in supporting the proposition that it is not taught in them. To put a question when and where it cannot be answered is a very easy mode of disposing of the faith of thousands of learned, devout, sincere Christians; and when put with decision and boldness has much influence. With many it has the force of demonstration; they cannot doubt the falseness of what is so confidently, with such assurance, questioned. We submit whether the solemn and deep convictions of so great numbers of pious minds do not deserve more respectful treatment and consideration.

What is there in this chapter that any one can suppose so clearly to express and prove the Trinity? In one passage Jesus says, 'he that hath seen me hath seen the Father.' These words at first appear to have much force in proof of the doctrine; but he immediately explains what he means by them. 'Believest thou not,' he continues, 'that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works.' When therefore he says, 'he that hath seen me, hath seen the Father,' he only means that God dwells in him and manifests himself through him, in his words and deeds, which are his own. He means the same thing as when he says, no one knoweth the Father, except him, to whom the Son revealeth him—and that no one can come to God, that is, gain a just conception of him, but through himself. Jesus several times asserts that he alone has made a full and true revelation of God, his character, providence, purposes and dispositions; and in the passage under consideration we see only a reassertion of the same claim, which all Christians most gratefully acknowledge. In fact, he expressly says *that* is his meaning; his words and deeds are the words and deeds of God; an expression, a revelation of him. No man can directly see God, look immediately on his being, attributes, essence with mortal eyes. He can only see him mediately, through manifestations, visible exhibitions. He that hath seen Jesus, hath seen God, that is, as much of him as he can see; has beheld as clear, as bright, as definite, and full a display of his character and dispositions as he will or can behold while in the flesh and on the earth. In the life of Jesus, in his acts and affections, we see God. His benevolence, tenderness, humility, gentleness, love, disinterestedness, purity, mercy, charity, prayers, tears, blood are full of godliness. The divine spirit dwelt in him measurelessly; he is the express image of God, the brightness of his glory, an incarnation of God. In Jesus our God comes near to us, plainly discovers himself, speaks to us; pours directly upon us warm rays of his divinity, makes us *feel* his unspeakable love and takes us as it were into his bosom. Well then may it be said, he that hath seen Jesus hath seen God. We see something of him, in each and all of his works, in the earth and heavens, in flowers beneath, and stars above, in rolling oceans and moving worlds. They all tell of his power, goodness and greatness. But most do we see him in his beloved Son; *he* tells us of his love, providence, mercy and grace. In nature we behold him as a king, creator, ruler, judge, almighty disposer; in Jesus we see him as a father, friend, guide, comforter, whose mercy is ever over and upon us. All the diffused and scattered rays of Divinity that lighten and illustrate the universe, seem concentrated in him, softened, humanised, subdued, and infused with infinite mildness, pathos, tenderness, compassion, that overwhelms the soul with an impression of unutterable kindness, sympathy and affection. How truly can it be said, he that hath seen Jesus hath seen God; as full, as rich, as direct a manifestation of God as can be seen in this world of guilt, sin and darkness. We discover, however, in this language not the least intimation or whisper of a Trinity. It is not said nor suggested that Jesus is God, or equal to God, or one of the Godhead; and no person, not indoctrinated previously, on reading it, would derive from it the least idea of such a doctrine, of Christ's identity with the Father.

In this chapter also Jesus speaks of a comforter—the spirit of truth, the Holy Ghost, whom the Father would send to them, his disciples, in his name, to console them for his removal and to assist them to recollect and understand what he had said to them. Is there anything in this language that naturally suggests anything like the doctrine of the Trinity? Does it not itself forbid such an idea? Need we go beyond these very words for disproof of the dogma? This spirit of consolation and truth is *to be sent* from the Father and by him, in the name of Jesus. Is this said of God himself, or one equal to himself? Can God send himself from himself? What words could more strongly indicate inferiority, distinction and separation? There is not the slightest intimation that this spirit is God, or his equal in power, greatness and glory. The things said render such an idea absurd and impossible. They can only be employed in reference to an inferior and dependent. It may be replied that the promised comforter is certainly spoken of as a person, an individual agent, not as a mere influence. Let it be granted, and what has this to do with the doctrine in question? God may employ thousands of agents in his works of love and salvation; but this employment does not constitute them Gods, nor make them equal to God, who sends them forth to do his bidding. It was formerly an opinion that the whole government and administration of the universe was carried on by inferior, delegated agents; and *that* because it was deemed derogatory to the greatness and glory of God to concern himself directly in the interests and affairs of men and these lower worlds. If the preacher only meant that in this chapter three agents are introduced as connected with the work of redemption, it is all very true. Nothing can be plainer. The Father, Son and Spirit are there brought most impressively to our contemplation, and most reverently and thankfully do we acknowledge our dependence on each, for the fulfilment of our dearest hope. But if he meant that these three are each God, in all respects equal and united, make one person, one God, that the three are one and the one three—and this is the Trinity—he asserted, in effect, by his question, what cannot be found there, nor any thing having the least resemblance to such a notion. In the first statement, viz., that there are three agents sharing in the accomplishment of our salvation, all Christians are agreed; and this we suppose to be the amount of the doctrine as held by the greater portion of those called Trinitarians. The metaphasical depths of the dogma they have never attempted to fathom, and would find themselves lost and confounded if they did. And here we may say, what, on examination, will be found true, that as it is in this chapter of John, so it is in every other portion of the Gospels, when the Trinity or the equality of Jesus to the Father seems to be intimated, here is something nearly connected with the passage that easily explains the language differently; or the refutation of the seeming suggestion is necessarily implied and involved in the language itself.

And supposing this doctrine true, of what importance is its belief? There may be many truths connected with Christianity not clearly made known, because they are not needful to us. Christianity as it relates to us, is practical, designed to help us in working out our own salvation. Only those truths therefore are of importance, which touch the conscience, heart, springs of action, the sources and elements of character; which are instinct with spiritual energy and influence; which impart strength in our moral warfare and aid in our sanctification. Now what spiritual energy is there in this dogma? What can it do for a weak, tempted, sinning, suffering man? We answer confidently, nothing—it has no more power over the conscience or heart than an axiom in Mathematics. Has its preaching ever called sinners to repentance, reformed the vicious, made the hard tender, the revengeful placable, the fraudulent honest, the selfish benevolent? What are its trophies in the history of our religion? What has it done for man—what blessings gained,—what virtues won for him over evil, the world and its scourges and tyrants? None. It has been, and will be barren of good. Show us the time when it has been most strenuously urged—when the flames that consumed its deniers have daily ascended to heaven, and you show us the time when there has been least piety in the Church. We may well believe, in view of such facts, that it has added not one soul to the throngs of the redeemed, but has filled millions with bitterness, and the passions that are set on fire of hell. Why then insist on a doctrine, that has done and can do no good; while it has done, and may do much more evil! Is it not enough to believe in Jesus as an all sufficient Savior, as having received from God abundantly all that is requisite to enable him to save unto the uttermost all who come to him! He says all power in heaven and on earth is given him; that is, all that is needful to accomplish the great work of human salvation. This we believe, and rejoice to believe. And it is nowhere said, except you believe that Jesus is God, or equal to him, you cannot be saved. But it is required of us to believe that Jesus is the Son of God, the revealer of his character and dispositions, the way, the truth, the life, in order that he may save us from our sins, and fit us for his kingdom. This is our faith, and in it, we are persuaded there is sufficient power to save us. It has saved vast multitudes—all who have sincerely believed that Jesus is the Son of God, have overcome the world, and are now in heaven. We have therefore no distrust in placing our welfare and salvation in the results, which such a simple but mighty conviction can work out. We worship the one living and true God, and if Jesus be that one true God, we worship him as such. But in his connection with us as our Savior, he is not our God.

For the Register.

HINTS TO OUR CLERGY.

The season of our religious anniversaries is at hand. The time which we are to spend together is precious. Let it not be wasted or abused. In the name of hundreds let me protest against long, prosing speeches. Allow me to state a few plain questions to the clergymen on a frequent fault of theirs' at the public meetings

Ought not every speaker to confine himself strictly to the point at issue on the subject in discussion?

Should not every speaker be short? And is not fifteen minutes ample time for any one man to occupy when more than a hundred clergymen are entitled to their word, and only a few hours are assigned for discussion?

Is it not a great mistake to crowd such various services into one day? After a day of discussion, is it not wrong to make the communion service tedious by a preliminary sermon in addition to the long addresses at the communion table? If there is a sermon on the evening of that service, ought not the rite to be administered with the utmost simplicity, especially when great numbers are present, as will be the case, on the coming anniversaries? Is it not a sad mistake to weary devotion by long speeches, addressed to minds already languid and needing rather the inspiration of the touching emblems than the harangues of human lips?

Again, are not Ordinations and Installations often a great weariness to the flesh and spirit—a sin against physical and mental laws?

Is not fifteen minutes long enough for the Charge, or the Fellowship, or the Address to the people?

Ought not each speaker to keep his own place and not invade another's sphere? Should not the Charge and Hand of Fellowship, or the Address to the people be distinct and not allowed to steal from each other's domain?

All these are important questions and becoming more important, since it is evident, that as a denomination we are becoming more and more social, and are rapidly multiplying occasions of public speaking. Whether these meetings are to be afflicting or edifying, will depend much upon the answer that is given to the above questions.

That they may be wisely and practically answered is the hope of one among many *sufferers*.

LACON.

For the Register.

PREPARATION AND QUALIFICATIONS FOR THE MINISTRY.

MESSRS. EDITORS:—Being a regular subscriber to your valuable paper, and feeling a deep interest in the cause and spread of Christianity as it is understood and advocated by us, I have thought proper to propound to you, and to your numerous readers, the following questions.—And should you deem them worthy of consideration, will you give them a place in your columns, with such answers as you think their merits demand!

And 1st. What course ought a young man to take, who is desirous to engage in the ministry, but who has not the means to defray the expense?

2d. Would it be proper in this advanced age of literary attainments, for one to enter this profession, who has not a good knowledge of the Ancient Languages?

3d. What course would you recommend to be pursued by a young man, who has a good English education, and has devoted some time to the study of Theology, but is so situated that he cannot attend the Divinity School, to prepare for his arduous vocation?

If you will give your opinion upon the merits of these questions through the columns of the Register, you will confer a benefit upon one who has long desired to enter his Master's cause, as a public teacher of his truth, but has not the means to defray the necessary demands.

ANSWERS TO THE ABOVE QUESTIONS.

We should be disposed to refer this inquirer to some general observations to be made by himself, for the sake of obtaining the information which he seeks, rather than to give specific answers to each of these questions; but we do not know whether he has the means for making such observations. If he is so situated, as to acquaintance and information, that he is able to take a general view of the labors of the ministry, and the experience, success or failure of many candidates or preachers, he has the means of answering his own questions for himself, as well as we could do for him. We cannot call to mind any minister of our denomination who has not enjoyed the advantages of education either at a college, or Theological School, or a Pastor's house. There are some among us who have been favored with the opportunities afforded by only one of these three places of preparation. Indeed it is an essential qualification for approbation by any district association of ministers, and for ordination by an ecclesiastical council among us, that a candidate, whether he has or has not been educated at a college, should have studied either at a Theological School, or under the superintendence of a minister. We believe, as a general rule, that all those who have undertaken the ministry without a liberal education, have felt their deficiency, and have sought to supply it.

It will be well for our inquirer, if he has the opportunity and acquaintance, to look around him and observe the experience of others, and take advice for himself. He will see some who have enjoyed both a collegiate and a Theological education, meeting with but little success; but he must not ascribe their failure, as some unwisely do, to the fact of their having been educated. He will see some ornaments of the profession, powerful preachers and devoted pastors, eminent, faithful and successful ministers, who have had neither a classical, collegiate, nor Theological School education, though they may feel that their labors would have been facilitated, and their power increased had they enjoyed these opportunities. But again, we believe our inquirer will find that there are inestimable advantages in a thorough education, carried through from the elements, and completed by proportionate and extended culture, advantages which can be counterbalanced only by extraordinary natural endowments. There is a preservative in such an education against crude notions, eccentricities, vagaries, shallow fancies, wild speculations and dangerous philosophisings, which, as a general thing, come forth from the uneducated, or self-educated ministers. Even the religious newspapers abound in communications from such men, indicating extreme ignorance and great conceit. We often see expositions of Scripture, statements of doctrine, &c. spoken of as 'the best of all others' by writers who probably have never seen any others, and who are as ignorant as logs of wood, and ought not to be tolerated as teachers of others. Let our inquirer observe for himself.

With regard to these questions that are put to us, we answer in general, that a great deal depends upon the native abilities of the candidate. If he is dull, heavy, and hard to learn, he had better stay where he is, and as he is, and perform a Christian's work in a Sunday School. If he honestly and candidly believes that it would be an object that he should be educated for the ministry, and will obtain a competent testimony to the fact, he shall receive the means by application to either of the Editors of this paper.

1. To the first question, then, we answer, that the young man ought to seek the means of an education, and shall receive them under the above-mentioned condition.

2. To the second question, we answer, that whether a knowledge of the Ancient Languages be necessary or not, depends upon the man's qualifications, where he intends to labor, and how high he aims.

3. To the third question, we reply by advising the inquirer that he make a strenuous effort to overcome the difficulty in the way of his going to a Theological School, and if he cannot, then to put himself under the direction of a minister.

Will our friend let us hear from him again?

For the Register.

THE EVENING OF A COMMUNION SABBATH.

MESSRS. EDITORS,—Having partaken this day, of the sacred emblems, commemorating our Lord and master, and felt the holy associations cluster about my heart, on the recurrence of these time hallowed and sanctified scenes, as I returned to my room, I concluded to put my thoughts on paper and send them to you. To-day has been truly a day of rest, and peace to the soul. The sun rose in all its majesty and splendor. The rain drop glistened on every leaf, and twig, and flower, that had put forth its tiny head above the cold earth. The birds sang sweetly, on every bough and on every grove, and their music sent a thrill of joy and holy communion to the soul. The deep gurgling of the distant waterfall, as it broke over the ragged rocks, and bounded along its stately banks, carried to the heart a sensation of awe and delight, at the grandeur and beauty of the works of God. The cool and refreshing breeze that fanned every flower, and waved majestically the grove and forest trees, gave such a glow of inspiring health and beauty to animate and inanimate nature, that the souls must be cold indeed, that did not acknowledge the hand, that is seen displayed in all things around. Surely it was a season for holy meditation and communion with the Father of Spirits. Surely if any season of the year, any scene of nature, is calculated to awaken the mind, to a just sense of its ingratitude, and lift it up in the contemplation of love, of goodness, and of God, it must have been such a morning as this.

But other thoughts crowd upon the mind, or rather I should say, flow in naturally and spontaneously on such a day as this. It tells not only of the love which God has displayed in his works, but of a deeper and more abiding love which He has for his children. It tells of the resurrection of that Savior, who came and lived and died, who suffered and labored, that we through him might have the true life of the soul; that we need not grope our way through the work in ignorance and sin, but have the light which the son of righteousness came to give; shining in all its ineffable glory, in our hearts and lives. It calls to remembrance the devoted character of the Savior, as he went about doing good to all, on the plains and hill tops of Judea, healing all manner of diseases, and giving innumerable and unspeakable gifts to men. It brings to mind the scene at the sepulchre when the loving Mary came with her heart full of benevolence, to pay a token of respect to her crucified Lord, and view once more the place where his body was laid. But what astonishment must have filled her heart as she drew near his tomb. The stone had been rolled back, and the cold slumberer had left the house of clay. The bright features of him who stood at the door, clad in the snow white garments of innocency and peace, all, all, must have added such a beauty to the scene, that no words can describe or pencil paint. And when the words that fell from his lips broke upon their ears, how, Oh how, must their astonishment have been increased, 'he is not here; for he is risen, as he said.'

Such are the scenes and the thoughts which this day brings to my mind. Such were the feelings this day was designed to awaken. Oh let it not have been in vain, that we have once more gathered about the table of our Master. Let it not be in vain, that we have taken upon us the Christian name, and pledged ourselves before God and man, that we will bear his cross, and follow him through evil as well as good report. Let it not be said that we are Christians only in name; let us be so in deed and truth; that we may have our reward in heaven. Oh may the spirit of Jesus descend and rest upon us. May it cement the Christian bond of brotherhood, and make us feel how good and how pleasant a thing it is for us to dwell together in unity and peace. May it twine about each and every heart, warm our affections for the good, the pure, the holy, and let it be said of us as it was of the primitive Christians, 'See how they love each other.'

S. B.

Lowell, Sabbath eve., May 5th, 1844.

For the Register.

SUGGESTIONS FOR THE SUNDAY SCHOOL ANNIVERSARY.

Again Anniversary Week is at hand; the season of strong excitement, therefore of less deliberate judgment. At *this* time, then, it is to the Sunday School Society, or rather its Anniversary, that we would direct the thoughts of those interested. A celebration more pleasant and interesting than the last, may not be hoped; but one more profitable may. We could not ask for a more satisfactory Report, both in subject matter and in the beauty and judiciousness of its presentation. We could not ask, that they who should speak to us, should be abler or more respected men. Happy for that cause where these silver-head presides to give it countenance and encouragement—Where the rulers of the land 'stretch out the right hand of help.' We could not ask for a larger gathering of hearers—but, perhaps, we might ask for a *different* one. We would express our desire thus:—May we have more of our pastors, more of our parents, and if *all* our teachers were not there, more of them, and more of those, who, not engaged in the work of the Sunday School, yet would learn what it is doing. But the house was crowded to overflowing! True, it was so. And all the galleries were occupied by the children; and this is what seems undesirable:—the presence of the children.

The simple, sweet melody of those young voices, has not yet died on the ear; the warmer flow of affection, the resolve of intense devotion to their interests, has not melted away with the passing year. No; the good influences of that occasion remain with us still. Yet, the scruples we then felt remain also; and silent observation on the course of the Sunday School as an institution, has strengthened them.

First. We are doubtful of the judiciousness of bringing the scholars together to take cognizance of the operations of the collected body of schools. Not in the faith of that despotic conservatism, which, to govern must keep its subjects in ignorance, but in the belief, that to inexperienced eyes, the necessary systems and schemes for the movements of large bodies, have the appearance of plotting, of working for effect, as in stage-shows or revivals;—And every teacher must feel that such impressions on the mind of the scholar, though an incorrect one, operates to counteract his teachings. There is a simplicity, an uncorrupted wisdom in the nature of the child, which will receive religious truths, sustained and enforced by their own might, when, perhaps, it would suspect and rebel against the adventitious aids, the outward supports, which the systems, the plans and projects of our Sunday School institution, must map about it.

Again, it may be questioned if such reports of facts, with the comments made thereon, as would interest the teacher, would so interest the children as to keep them from weariness.—Or, if interested, might not a mean emulation, a vain glory be excited by listening to the praises of that body of which they form a portion—not realizing those cares and discouragements, which so teach the teacher, that, though he may plant and water, he must yet look to God for the increase. Again, singing in public is not usually desirable to the parents, and ought not to be to the children. God forbid that, in these days of peril to the young, any vanity or ostentation should be fostered in any connection with the Sunday School.

Once more. The lateness of the hour of breaking up,—the fact, that some children lost sight of their protectors,—that there was some discomfort and heart-burning then and there, as also, during the necessary 'practising' for the occasion, makes the fitness of gathering the *children* together, a question worthy of consideration. And lastly, the object of the Anniversary, which probably is to collect and report facts concerning the progress and prospects of the institution, is much perverted by the occupation of so much time in 'services!' It was felt on the anniversary of last year, that the time for those who *did* speak, and those who did *not*, was much too limited. An opportunity, which seldom occurs, to gather into a nucleus the wide-spread experience of the many, was *lost*. Full of earnestness and instruction were the remarks made—and we felt we ought to have heard more.

And why, it may be asked, is this a matter of such moment as to require all these words?—We have looked with deep interest on the movements of the Sunday School, and have feared, that, catching the spirit of the age, it might drive headlong into excitements and ultraisms. We would that the influence of the Sunday School might be silent and sure, and diffusive as the rain,—as the dew of heaven on precious and beautiful flowers. Its advancement less on the lips, than in the heart,—less in external prosperity than in the riches of pure and holy lives in teachers and scholars. Let the teacher beware of any ambition to extend it outwardly by gathering in *numbers*, by multiplying its exhibitions, its presentations before the public, by repeated calls on its attention and favor; and, above all, its pecuniary favors. Oh, let it not be wantonly exposed to the reproach of those who do not love religion, of those who suspect and cavil at it. And before those who *do* love it, let it not appear in an attitude the least assuming or intrusive—intrusive on the private rights, the individual judgments of any one.—Let teachers beware of too frequent calls on the School as a body, to engage in any benevolent project, how worthy soever it may be. The happiest results on the character of the child, have not always followed this acting on hasty and immature convictions—this rash upholding of the ark. And we cannot but think it a supererogation, which to the parent is not always acceptable. Let the teacher remember that he stands forever *under* a diviner right than that of teacher;—the right of the parent. And indeed we do all stand—but to uplift the vast mirror of Truth, amid inward weakness, and perverted visions, within and without. The Great Teacher alone could bear that mirror aloft with an unfailing strength, to the enlightening of immortal souls. Let us then rest satisfied to sow, each in his season. To sow beside all waters, and *wait* for the latter rain, which shall 'proclaim of the early rain, it was not sent in vain.' Let us stand at the *gate* of the Temple which is called Beautiful, and there dispense our healing charities.

Boston, May 9th, 1844.

For the Register.

YOUNG MEN'S TEMPERANCE SOCIETIES.

No movement in the Temperance reform is of more importance than the recent organization of Young Men's Societies. For a long time the true friends of the cause have felt that this new feature was wanting. Evils were seen to exist which none of the old organizations could reach. The transformation of oyster shops into grog-shops, under the fascinating title of Oyster Saloons, has placed a new and powerful temptation in the path of the young man. Fitted up in the most elegant manner, many young men are induced to enter their doors from curiosity. But to enter them is almost inevitable ruin.

Therefore is it cause of heartfelt joy to every true temperance man that the young men have come up to the work themselves. That they have formed societies pledging themselves to abstain from the use of the intoxicating draught, and also to divert others from the downward track.

The first movement was made near the close of the last year by the young men now composing the Boston Young Men's Total Abstinence Society. Since then some three or four other Societies have been formed in various sections of the city.

The Society first formed is bound to no particular section, but includes Young Men from all parts of the city. While this Society endeavors to exert an influence in the cause of Total Abstinence, its members at the same time take measures by means of Lectures, Debates and Conversation meetings to improve their morals and expand their intellect. For this end they hold meetings at Ritchie Hall every Monday evening, and much good has already resulted from these meetings.

But they are not so fully attended as they should be. Can it be that the young men feel indifferent in this behalf? Are there not young men enough *professing* temperance principles to come up to the work resolutely and make this society more vigorous and efficient? With so many temptations around us how can any one hang back in this good cause! I beseech the young men of this city to give heed to this matter, and unite themselves with this useful association.

Let the public foster and sustain this laudable undertaking, for this organization may be the means of restoring many a gem to the family circle which else might have been lost forever.

Young men, once more I entreat you to come up to this work. Let it not be said that the young men of Boston are indifferent in this matter. But with united zeal let us disseminate the truth fearlessly, and this glorious cause must and will prevail.

An important duty devolves upon us as young men, and that we may discharge it rightly is the fervent wish of a YOUNG MAN.

Boston, May 10, 1844.

For the Register.

OFFICE AND CHARACTER OF FAITH.

For what reason is it that faith is made of so great account in the New Testament? It is faith which justifies a man. It is faith which saves him. 'And without faith it is impossible to please God.' And 'whatever is not of faith is sin.' Many improprieties, mistakes and inconsistencies have been committed in the attempts made to illustrate this perplexed subject. Can it, then, be satisfactorily explained? The inquiry before us is, On what principle is it that faith is declared to justify a man; to make him righteous and to save him. Answer:

1. It is not because there is any moral worth in naked, simple belief. This is a mere intellectual act. It is not voluntary. It cannot, with propriety, be either commanded or forbidden. A man believes, necessarily, as he is impressed by evidence. As when a man opens his eyes upon the light, he sees it. Nor can he help seeing it: Nor be justly either blamed or commended for seeing it: So when the light of evidence falls upon the mental eye, belief is the necessary consequence. The act possesses no moral character. Simple belief, faith of itself alone, does not render a man either righteous or wicked.

2. The difficulty is not well removed by transferring the name of one thing to another; i. e. by calling a sentiment or affection of the heart, by the name of faith. Dr. A. Alexander, of New Jersey College, in his late 'Essays on Christian Doctrine,' gives the following account of the distinctive character of saving faith. He states that the unconverted man may believe as much truth, and the same truths, as the regenerated convert. His belief may be the same. But the difference is, that the regenerate soul perceives a beauty and glory in the objects of his belief, of which the unregenerate man is insensible. The former loves truth, but the latter hates it. Hence, the difference between the faith of the one and that of the other. And this may, probably, be received as having the view generally entertained by those called Orthodox, though rarely so well defined by them. To us, however, the distinction is unsatisfactory. We consider it to be a misnomer. It gives the name of one thing to another. The complacency with which truth and virtue are contemplated, is *sentimental love*. It is *moral feeling*. It is not *faith*, nor should it be called by that name. That which is properly denominated *faith*, is an intellectual act, possessed of no moral attribute, either holy or sinful.

How, then, is a man declared to be justified, or to be saved, by his faith? It is done, manifestly, on the assumption that a man will always act in conformity to his belief. It is true, that men do not always so act. But when they do not, it is an instance of folly, perverseness, or insanity. When we speak of a man in relation to his future conduct, we take it for granted that he will act rationally When a man on a journey is informed that he has taken a wrong road, if he believes the information, we assume that he will correct his error. He certainly will, if he act rationally. His faith in what has been told him, will relieve him from the inconvenience of proceeding farther in a wrong direction. Suppose that the wrong path lead to a precipice, which endangered his life. His belief in the warning given him, would be his salvation.—We should naturally speak of it as being such. The warning saved his life, through his belief of its truth and acting conformably to it.

We will now apply this principle of construction to the subject of religion. The doctrine of Christianity teaches men how they may be saved. It teaches them repentance toward God. Those who believe and obey this doctrine, become the subjects of salvation. It is assumed that those who *believe*, will consequently obey. Hence the declaration, He that believeth on the Son hath everlasting life: He that believeth shall be saved. It is taken for granted that those who believe will repent. Repentance is the thing which immediately and efficiently saves him.—Repentance is that which justifies him; that which makes him righteous. And having repentance, he becomes a subject of pardon and eternal life. Though a man's mere faith does not change either his character or his condition, yet, if he act reasonably, it will influence him to do that by which both his condition and his character will be reversed. It is thus that faith introduces him to a state of justification and grace.

And is there any thing forced or unnatural in this construction? We do not transfer the name or the attributes of one thing to another. We do not call holy *love* by the name of *faith*. In the Scriptures the unavailing character of mere faith is plainly recognized. There were some—it is said *many*—among the Jews, who did not confess Jesus, lest they should be put out of the synagogue. The faith of these persons was insignificant. It neither justified, nor saved them. And yet their faith, of itself, was the same as that of the true disciples. There are not *two kinds* of faith. All faith—properly so called—is of one kind and one species. It is an intellectual perception. It is not a moral principle of practice. But when faith combines with the sentiments of the heart, this combination does constitute a moral principle of conduct. And this principle, in the devout Christian believer, is holy, and induces to a life of holiness. And it is sometimes called faith, because belief of the truth is one of its principal elements; the name of a part, by a very common figure of speech, being given to a whole.

The apostle Paul, in the 11th chapter of his letter to the Hebrews, celebrates the faith of the pious patriarchs and saints of olden time. It was by faith that they wrought righteousness and did exploits. Their faith was a strong religious principle of action while they lived. He calls this principle faith, not because it was mere proper faith and nothing more, but on account of faith's being an indispensable element in the constitution of this principle.

This apostle makes a more abundant use of the term, faith, than any other sacred writer.—He was led to do this, by his controversy with the Jews. They contended that the law of ceremonies was the great principle and rule of righteousness: That a man could not be righteous unless he had circumcision and offered sacrifices. Against this doctrine the apostle protested, and maintained that circumcision and sacrifices did not render a man righteous. It was faith that made him just, good, holy. It was faith which moved a man to repentance and to the duties of holiness. But he did not mean to say that faith, simply considered, was holiness; nor that the mere believer, was a holy and justified man.—He assumed—as Jesus our head had done before him—that those who believed Christian doctrine would be self-consistent, and obey. He knew—and did not disguise it—that naked belief did not profit a man. He made the plain and express declaration, For not the hearers of the law are just before God, but the doers of the law shall be justified. The doers of the law are righteous; but the mere hearers, and the mere believers, are not just in the sight of God.

S. F.

For the Register.

MESSRS. EDITORS,—I am sometimes struck when reading Tritarian newspapers and tracts, particularly those of New England, styled 'Orthodox' to notice in what numerous instances they endeavor to prove that their present religious creed is that of the Puritans, and charge us with having sadly departed from the opinions of our Pilgrim Fathers. I was again led to think of this upon reading in your last week's paper the article copied from the 'N. E. Puritan' from which the following extracts will serve my present purpose.

'The doctrine is too unpopular here among the tombs of the Pilgrims and among their successors in the Orthodox faith,' &c. &c.

* * * * *

'Nothing is more common than for Unitarians to laud the Pilgrims and 'garnish their sepulchres,' and nothing is more common, too, than for them to repudiate those great theological truths which the fathers of New England held to be dearer than life and for which they suffered the loss of all things.' * * *

As to the assertion that the so styled 'Orthodox' believers are the 'successors' of the Pilgrims, I would respectfully ask such 'successors' to look around them, not only in Boston, but all through New England and see what denominations of Christians have worshipped and still continue to worship, in many, if not in *almost all the oldest churches?* Are they not *Unitarian Societies?* This I believe applies particularly to your city and in most of the inland towns of Massachusetts, Rhode Island, Vermont and New Hampshire. Does not this fact speak for itself?

While upon this subject, I would suggest to all publishers of Gazetteers, &c., in giving the statistics of churches in the different towns of the United States, the propriety of distinguishing us from other sects, and not putting us down as 'Congregationalists' as is too often the case. We are 'Congregationalists;' we like the name, and claim to adhere to the great original and liberal principles of Congregationalism more faithfully than our Orthodox brethren, but as this term applies to them as well as ourselves, our churches, in giving statistics, should be distinguished as Orthodox or Unitarian Congregationalists.

I recently noticed the absence of this distinction in Haskell and Smith's 'United States Gazetteer' just published. In this work also, it is stated, that there are but fifteen Unitarian Churches in Boston, when in fact, there are at least eighteen. In some other towns, I have noticed, that the Unitarian Churches are left out altogether, while other sects are enumerated, as for instance, in Charleston S. C., Mobile, Savannah, New Orleans, &c., and I presume also in many other instances which I have not yet noticed.

I have sometimes been asked as to the number of our churches in your city, and upon referring such persons to the Boston Almanac, (published a year or two since,) with an account of all the churches in Boston, found that only *two* out of the eighteen Unitarian churches, were so specified, although the other churches, in most instances, were regularly denominated. The mistake arises from not putting the word Unitarian or liberal Congregationalist before our churches. It would be much more convenient for those desirous of arriving at the truth in such matters, to find them specified more particularly.

I suppose it is the design of all publishers of such works to do justice to all, and therefore such imperfect accounts cannot of course give correct information. S.

Brooklyn, N. Y. May 13th, 1844.

NEW PUBLICATIONS.

The Life of our Lord and Savior Jesus Christ, written especially for children and youth. Boston, Samuel G. Simpkins.

This little work is a reprint from a London edition; the author of which is the Rev. Edwin Chapman of Guildford, Sussex County, England, well known to many of our friends here. It is a biography of the Savior, giving a connected view of his life, teachings, wonderful works, trial, crucifixion, resurrection and ascension to heaven; the narrative of which is founded on Carpenter's Harmony of the Gospels. Mr. Ware's work on a similar plan is designed for a more advanced class of young persons; this for children and youth. It is divided into twenty-eight short chapters; arranged with perfect method; written with commendable simplicity and clearness of style; and running through it, as a silver thread, is a natural and beautiful commentary on the leading facts and truths of the Savior's life, so that by whomsoever read, the moral must be received with the narrative.

Mr. Simpkins is entitled to much commendation for adding this, and some other works recently, such as 'Willie Rogers,' 'Alice Bradford,' and 'Spiritual Thoughts,' to the number of books suited to our Sunday School Libraries. Such a class of books is particularly wanted; and every addition is a blessing. They are read and prized by many children. The 'Pathway of the Savior,' a book published here almost simultaneously with this in London, has been out of print for some time, and this comes in very opportunely to take its place. P.

A D scourse on the Principles involved in the Pusey Controversy. By George W. Burnap. Baltimore. 1844. 8vo. pp 24.

The Text of this Discourse is Ephesians IV. 4. 5. 6. 11. 12. If those for whom we write are as yet unacquainted with the merits, or demerits of what is called Puseyism, we might recommend them to this Discourse for information. But the merit of the Discourse consists not in its denial of error but in its accurate and logical statement of sound and useful truth. Some points of great importance are so well presented in the opening paragraphs that we quote them.

'It must have struck every one, I think, as I read these texts, that while there is a unity of

the whole church, there is diversity of administration in different parts of it. While all belong to one body, and a common spirit animates the whole, while all have one faith, one baptism, while all acknowledge one God and Father of all, and one master, Jesus Christ, different portions of the church had different officers of instruction; 'And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.' The common object of all was the edification of the church. 'For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.' The whole church was one in some respects, but then there were different churches having different kinds and orders of teachers. Now, to my mind, these texts cover the whole ground of the modern controversy as to church organization and government. To my mind they seem to establish the following points, that the true church of Christ, in the sight of God, consists of all those of every name and nation and age and kindred and people, of all communions and sects, who by Christ and his religion have been made like him and prepared for heaeen.—They are one body, because they are animated with one spirit. One soul breathes through them all, the spirit of piety and benevolence.—This is the church in which I pray God that my soul may be numbered at last.

In the second place, the church, as far as man's consciousness is concerned, consists of all, who in their souls, believe in Christ; that is believe in him as Lord, and are, to use the technical language of theologians, united to him by faith. Lordship is simply authority. The allegiance of every human soul is due immediately to God. No being can have any authority over my conscience but God. But then he may delegate that authority to another, and that delegated authority I am bound to obey, if he sends me the proper credentials that it is his authority.

Such credentials were the miracles and the resurrection of Christ. The moment that a man reads the New Testament, and becomes convin ed that Jesus was sent by God, and was commissioned to teach what he taught, then all that he said becomes obligatory on his conscience. Jesus becomes his Lord, because he has authority coming from God, and duly authenticated. He is a believer, and is connected with Christ by faith, even though his allegiance is involuntary; and it makes no difference whether he makes an outward profession or not; he is a subject of Christ, his own conscience judges his actions by Christ's laws, and by Christ's words at last he will be judged by God. If he keeps his allegiance, receives the spirit of Christ, and does his commandments, he will be finally accepted, for he belongs to the true body of Christ, because he is penetrated by his spirit.

In the third place, the visible church consists of those who profess faith in Christ and allegiance to him, by partieipation in the ordinances of religion, and this is what is usually called *the church*. This corresponds neither with the church as it exists in the sight of God, nor in the convictions of men. There are those in it, whom God sees not to belong to the true church by practice, and there are those in it who do not belong to the church of Christ by faith, who are conscious to themselves that they do not believe in Christ in any sense.

Besides these different senses of the church universal, there is in the New Testament another meaning of the word church, a particular body of Christians united for their common edification by the ministry of the word and the celebration of the ordinances of the Christian religion.—Paul writes to the 'church which is in Corinth,' 'the churches in Galatia,' and the messages in the Apocalypse are addressed to 'the *seven* churches which are in Asia.'

I shall now go on to state in what consisted the unity of the church universal in the days of the apostles. 'There is *one* body and *one* spirit.' Here is a figure evidently derived from the human constitution. The human body is one because it is animated by *one soul*. So is the Church of Christ one, because it is pervaded by a common spirit, the spirit of Christ, the spirit of piety and benevolence. And this after all, is the *only* basis of true communion. It is of no consequence to me that a man communes with me at the same table, if I have no spiritual communion with him, if he have not integrity, piety and benevolence. It is of no consequence to me that a man communes at a different table, if on becoming acquainted with him, I find there is a moral sympathy between us. In this sense, there is a unity in the church at the present hour. All truly good men have a moral sympathy with each other, all over the world, and are prepared to enjoy each other's society on earth and in heaven. Not only so, this oneness of spirit makes the church one in all ages and all times. A true Christian now, is just what a true Christian was in the days of the apostles, because virtue and piety are forever the same. Human nature is the same, and its trials are the same that they were two thousand years ago. The truly good, who have arrived at heaven, are all of one church. All speculative differences have been removed by the light of eternity.—The differences of modes and forms, of course, have become of the things which have passed away. They were in their own nature only *instrumental*, and having accomplished their purpose, they are forgotten. Of what consequence is it to the immortal spirit in heaven, whether the mortal body it has left behind, was baptized with much water or little, provided the soul was baptized into the spirit of Christ! Of what consequence will it be to inquire, whether that body received the communion standing or sitting, reclining or kneeling, provided the soul obtained its spiritual life and strength from the words of Christ, of which the elements of communion are merely symbolical! Of what consequence will be the name by which the person was called, who ministered the word, which enlightened and sanctified and saved the soul, whether bishop, or presbyter, or deacon, or even if he had no distinctive name at all, and were one of the brethren peculiarly gifted!

The second ground of unity of the church, which is mentioned by the apostle is, that all Christians have 'one Lord.' What is lordship! It is simply authority. In the case of Christ, it is authority to *teach*, and authority to *command*, authority to *bind the faith and the conscience*. He treats Christ as his Lord, who believes what he has said, and does what he has commanded.—That this is the sense in which Christ claimed to be Lord of his followers, appears from his own words. 'Why call ye me Lord, Lord, and *do not the things that I say?*' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, *but he that doeth the will of my father which is in heaven.*'

Lordship may be original, and it may be derived. In the case of Christ, it was derived.—For Peter declares, 'Therefore, let all the house of Israel know assuredly, that God hath *made* that same Jesus, whom ye have crucified, both Lord and Christ.' All the churches then, which were planted by the apostles in various parts of the world, were united in this, that they deferred to the authority of Christ. What he had taught, they believed to be true. What he had commanded, they felt themselves under obligation to perform, because God had *made* him both Lord and Christ.

And so all Christian churches now, all over the world, have this common bond of unity, that they all acknowledge the lordship of Christ, they all defer to his authority. They confess their obligation to believe what he has said, and to do what he has commanded. They differ as to the *grounds* of his lordship. Same make him Lord by original right, because he was God, others agree with the apostle, and consider him Lord because God *made* him so. All receive his teachings as of Divine authority, and regard them with a reverence which they pay to nothing else.

'One faith and one baptism' may be considered together, as they were intimately connected, one being the profession of the other. One baptism has here, no reference to the uniformity of the *mode* of baptism, as some have supposed, nor does it refer, as others have imagined, to the fact that the ceremony was performed but *once*, but simply that the rite *meant the same thing* all the world over.

And what did baptism mean all the world over? It was an initiation into the Christian church. It was a public profession of the Christian faith. And what was the Christian faith? We have its fundamental articles in the form of baptism itself. They were baptised into the name of the Father, of the Son, and of the Holy Ghost. But a part of this creed was held by the Jews before. They believed in the Father, in Jehovah, the only living and true God. They believed in the Holy Ghost; they believed that God had miraculously made himself known.

Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone, Boston. W. Crosby & Co., 1844, 16mo. pp. 96.

This little book comes out opportunely to meet the want presented by the recent re-introduction of Congregational Singing into our places of worship. It is cheap in price, of a convenient size, and contains the favorite hymns and tunes appropriately fitted to each other. We would recommend its examination to those who are seeking for a work of the kind.

MINISTER'S COLLATION.

An equal distribution of the Tickets has been made to each Society, and may be had of the following gentlemen.

Rev. Mr. Robbins' Society of R. W. Bayley, Esq.

Stone Chapel	"	Wm. Thomas.
Rev. Mr. Huntington's	"	Joseph Eustis.
Rev. Mr. Barrett's	"	F. C. Manning.
Rev. Mr. Gray's	"	David Paige.
Rev. Mr. Gannett's	"	Daniel Taylor.
Rev. Mr. Coolidge's	"	George Callender.
Rev. Dr. Lowell's	"	W. D. Coolidge.
Rev. Mr. Clarke's	"	George W. Bond.
Rev. Mr. Lippitt's	"	Hall J. Howe.
Rev. Mr. Frothingham's	"	J. H. Francis.
Rev. Mr. Young's	"	John G. Wetherell.
Rev. Mr. Parkman's	"	Daniel Denny.
Rev. Mr. Lothrop's	"	Eben'r. Dale.
Rev. Mr. Pierpont's	"	Richard Urann.

Those who propose to be present should secure their tickets early, so that all who wish may have an opportunity to unite in this delightful Festival.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Cambridgeport,	$36,00
From the Auxiliary Association in Littleton,	$25,00
From the Auxiliary Association in Leominster,	22,00
From E. A. Chapman, of Cambridge, annual subscription,	5,00
From Moses Everett, Esq., of Boston, a Donation,	50,00
From Ladies of the Unitarian Society in Baltimore to constitute their pastor, Rev. G. W. Burnap, a Life member,	30,00
From the Auxiliary Association in Templeton, (balance)	2,00
From Ladies of the Unitarian Society in Watertown, to constitute their pastor, Rev. John Weiss, a Life member,	30,00
From the Auxiliary Association in Lowell,	120,00
From the Auxiliary Association in Tyngsboro',	7,00
From the Auxiliary Association in Milton,	20,00
From the Auxiliary Association in Rev. Mr. Coolidge's Society, Boston,	62,00

THE LETTER TO ENGLAND UPON THE SUBJECT OF SLAVERY.

The brethren of the Clergy who have not signed this letter, are informed that the Committee were not able to get it ready to be despatched by the steamer which left this port on the 16th inst. It is therefore still open for signatures. It is desirable that the names of all who propose to sign it, should be returned to the Committee by the 25th inst. About one hundred signatures have been received—yet the Committee have reason to believe that many who will be disposed to sign it, have not yet returned their letters.

The Morals of Trade. The letter with this title, signed 'a Country Clergyman,' which we published in last week's Register, appeared originally in the Boston Observer two or three years since. In inserting it in our columns, we omitted to acknowledge, which we hereby do, the source to which we were indebted for it.

The Philadelphia Riots. Some remarks which we had prepared upon the shameful scenes of riot and disorder which have occurred at Philadelphia are necessarily omitted from the crowded state of our columns.

*** The communication of our correspondent H. F. H., was received too late for insertion this week. It will appear in our next.

OBITUARY.

SAMUEL HENSHAW, JR.

Died, at the island of Curacoa, on the 14th day of April, Mr. Samuel Henshaw, Jr., of this city, aged 28.

The unexpected death of this amiable young man has thrown a deep gloom over a large circle of relatives and friends. We say unexpected, because, though he had been long an invalid, he had rather gained than lost in health during the last year or two, and the advices received from him previous to the news of his death, were of an encouraging character. It is but a few years since Mr. Henshaw entered upon the duties of life, under most favorable auspices, and with personal advantages such as could hardly have failed to secure to him the most ample success. His person and manners were uncommonly prepossessing. No one, who has ever seen him, will readily forget the expression of sweetness and purity, which threw its charm over his fine countenance, or the gentleness and grace of his manner. A more attractive image of blooming and ingenuous youth, a face more full of morning freshness, could hardly be seen. Nor were his qualities of mind and character unworthy of the fair mansion in which they dwelt. He had been well instructed; and in knowledge and capacity, was thoroughly qualified for the occupation he had chosen. He had escaped the perils of youth, and preserved, unstained, to the verge of manhood, the innocence, and purity with which he had left his mother's arms. His sentiments were generous, and his temper, of unalloyed sweetness. His domestic affections were uncommonly strong. He was frank, ingenuous and confiding; warmly attached to his friends, thoughtful of their happiness, with just views of the ends and aims of life, and ready to pay with cheerfulness, the price at which is rewards are to be bought. The future wore to him its brightest hues. The stranger, who saw him but casually, was won by his ingenuous looks and the sunshine of his smiles, and the friends, who stood nearest to him, loved him for the goodness, the gentleness, the golden temper and the warm affections, which gave to those looks and smiles, their peculiar charm. Success and happiness seemed to him assured possessions.

But a change came over the brightness of this scene, and the dark cloud turned its face towards him. From no apparent cause, and without perceptibly changing his aspect of radiant health, the blight of disease fell upon his frame. He was compelled to abandon his business. He crossed the ocean, and chased in other lands the flying phantom of health, which constantly eluded his grasp. He returned home, and in the affectionate care and watchful assiduity of his father's house, sought restoration. But it was in vain. His health did not improve, nor, on the other hand, did it obviously decay. So long as he gave himself up entirely to the care of his health, so long as he sacrificed to life itself, all the opportunities of life, he retained a certain uniform measure of strength; but of those regular employments which were suited to his age and congenial to his tastes, he was as much incapable as if paralysis had stricken every limb. And such was his course of life for some years; sometimes at home and sometimes abroad; never wholly well and never entirely prostrated by disease, but never able to intermit for a moment his exclusive attention to his health; his path chequered with gleams of hope and shadows of despair. The exceeding bitterness of this lot, may well be conceived. The gap which he had caused, in the ranks of active life was soon closed. The world passed by him and left him behind. His friends and contemporaries were enjoying their share of the duties and rewards of life, but he was doomed to hopeless inaction. The helplessness and infirmity of age came over the first freshness of his youth.

But the pure gold of his virtues endured this fiery trial. Whatever of grief, of disappointment, of despair, he may have felt, it was kept undisclosed in the recesses of his own breast. Outwardly, he was cheerful and resigned, his temper was as sweet, his affections as warm as ever. He had no fits of sullen gloom or querulous discontent. His efforts for the regaining of his health were conscientious and uninterrupted. He bore his hard lot with a manly, uncomplaining spirit. The world had in a measure lost sight of him, and the circle, which had the opportunity of observing the virtues, which his affection called out, was limited. But the friends, who composed that circle, watched with a depth of affectionate interest, which may well be imagined, the progress of his illness, and perceived how faintly they had before apprehended the efforts and sacrifices of which his character was capable.

And now the struggle is over. Gently, and with no sharp pangs of pain, the spirit has been released from the suffering frame, and has gone to converse with that which is spiritual and unseen. And they, upon whose hearts the dark shadow is now resting, who alone know how worthy he was to be loved and lamented, must feel that, great as is their loss, to him to die was gain. Tears are the tribute which nature exacts, and by them the overburdened heart finds relief; but in this case they should be 'gracious drops,' not bitter, still less despairing. It is well with him. The trial is past, and death has given a new value to all that is excellent and beautiful in his life. Their sources of consolation must be derived from the recollection of those virtues and graces which made him so dear to them, and from the assurance that to a spirit so pure and gentle, the home to which he has gone is a more fitting dwelling place than that which he has left. G. S. H.

[We have been permitted to extract the following beautiful allusion to the same individual from a sermon delivered at the First Church, last Sunday morning.]

'But as I look around me, another seat is vacant, and another family is in tears. These events are too frequent to be dwelt on, but too affecting to be passed by in utter silence. The delicate and beautiful spirit of my young friend, looked through features that seemed best fitted to express it; but it pleased God that they should not remain together long, after he reached the term of his mature manhood. He lingered long at the gate of death, as if to show how cheerfully and sweetly he could stand there, and then withdrew. He departed from a distant land, to a more remote one still; to the best of all, as we may trust. I will add no word more concerning him. I have sought but the relief of paying this slight one to his memory. That Heavenly Father who, over these fields of time, maketh his sun to rise and his rain to drop upon all alike, has divine benefactions in reserve for the children of his spirit, when the heavens and the earth shall have passed away. Amen.

[From the Providence Journal of April 10th.]

Astonishing tenacity of Life. It is said that grains of wheat, taken from within the envelope of Egyptian mummies, some thousand years old, have been found to germinate and grow in a number of instances. Beach plums have been produced by seeds contained in sands raised from deep wells whilst in the act of digging them, and a great distance from the sea, on the beaches of which they usually grow. Even toads, and other reptiles, have been found alive in situations where it is evident that they must have been encased for many hundreds if not thousands of years.

It may, however, be doubted, whether any instance has ever occurred in the history of the race, where the vital principle has adhered so tenaciously to the human body under such a load and complication of sufferings and tortures, as in the case of Abram Simmons, an insane man, who has been confined for several years in a dungeon in the town of Little Compton, in this State.

The writer accidentally met a gentleman this morning from that town, who recounted to him the following facts, with leave to publish them, and there can be no doubt that they are correct.

He stated that he visited the cell of Abram Simmons during the past winter. His prison was from six to eight feet square, built entirely of stone—sides, roof and floor—and entered through two iron doors, excluding both light and fresh air, and entirely without accommodation of any description for warming or ventilating. At that time the internal surface of the walls was covered with a thick frost, adhering to the stone in some places to the thickness of half an inch, as ascertained by actual measurement. The only bed was a small sacking stuffed with straw, lying on a narrow iron bedstead, with two comfortables for a covering. The bed itself was wet, and the outside *comfortable* was completely saturated with the drippings from the walls and stiffly frozen. Thus, in utter darkness, encased on every side by walls of frost, his garments constantly more or less wet, with only wet straw to lie upon, and a sheet of ice for his covering, has this most dreadfully abused man existed through the past inclement winter.

A gentleman, who visited the prison last November, stated to the writer that, even at that season of the year, poor Simmons shook with the cold. If so at that season of the year, it seems almost impossible that he should have survived through the past severe winter. His teeth must have been worn out by constant and violent chattering for such a length of time, night and day.

"Poor Tom's a cold."

The first mentioned gentleman also said, that in a conversation he lately had with the keeper of Simmons, he stated, in answer to his queries, that the cell was not at that time filled with frost, he having lately swept out several quarts, but that it was wet.

Should any persons in this philanthropic age be disposed, from motives of curiosity, to visit the place, they may rest assured that travelling is considered quite safe in that part of the country, however improbable it may seem. The people of that region profess the Christian religion, and it is even said that they have adopted some forms and ceremonies, which they call worship. It is not probable, however, that they address themselves to poor Simmons's God. Their worship, mingling with the prayers of agony which he shrieks forth from his dreary abode, would make strange discord in the ear of that Almighty Being in whose keeping sleeps the vengeance due to all his wrongs.

Whig Candidates for the Presidency. At the late convention held at Baltimore by delegations from the whigs of the various States the Hon. Henry Clay of Kentucky was nominated as candidate for the Presidency, and Hon. Theodore Freylinghuysen, of New Jersey for the Vice Presidency.

Artillery Election. The Rev. George Putnam of Roxbury, will preach the Annual Election Sermon before the Ancient and Honorable Artillery Company, on their approaching anniversary, on Monday, the 3d. of June.

CONGRESSIONAL.

Washington, Tuesday, May 7th.

In the Senate, to-day, little was done of any importance. Memorials were presented for, and against, the annexation of Texas.

The bill supplementary to the Navy Pay Bill was passed. This bill compensates the officers and seamen of the Missouri for the loss of their clothes, &c., and extends the same provision to officers and seamen hereafter, in case of shipwreck, &c.

The Tariff subject was taken up, and Mr. Bagby, of Alabama, spoke at length upon it. Mr. B. acquitted himself in a handsome manner, and, though he opposed the views of the senators from Massachusetts, he conceded the highest credit to those gentlemen for their ability and candor. Still he adhered to the views and interests of his own part of the world, as a man ought to do; and his speech might be considered, by some, as sectional. It did not so strike me. I would go through with the topics, if necessary, but I could add nothing to what has been said a thousand times before.

I will only mention that he took up, expressly, the relations of the State of Massachusetts to this question. He read Mr. Webster's resolutions on the subject in 1820, all highly favorable to his views. He pointed out the means and the views whereby Massachusetts has been brought to the support of the tariff of protection. As to Mr. Choate's demand that justice be done to Massachusetts, he said that, opposed as she was to the institutions of the South, she could not expect anything more than one-handed justice, and *hardly that*. I use the words of the speaker, not my own. He expressed strongly his doubts whether Mr. Buchanan, after his declamations of the last year, would go against a reasonable modification of the Tariff.

In the House, the Tariff subject was resumed, and Mr. Duncan, Mr. Hardin, Mr. Stevens and Mr. Rathbun spoke, but nothing of interest occurred.

Wednesday, May 8th.

Neither House did any thing of much importance—hardly worth telling. The parties are thinking too much of the next presidency.

Thursday, May 9.

Both branches adjourned at an early hour, in consequence of the announcement of the death of Mr. Brinkerhoff, a member of the House from Ohio. The usual resolutions were passed. Mr. B. was about to leave home for Washington to take his seat when he was attacked by the disorder which terminated in his death on the 30th of April.

Friday, May 10.

In Senate. A number of petitions were presented for and against the annexation of Texas. Some uninteresting business was gone through with, when the Senate went into Executive session.

In the House. Mr. Carey of Maine, appeared, was qualified, and took his seat. Soon after, the tariff discussion was resumed, and several speeches were made, when a motion was made to lay the bill on the table. The yeas and nays were called, and the vote was 105 to 99, *and the Bill was ordered to lie upon the table.*

A scene of confusion followed, in the midst of which Mr. Irvin, of Pennsylvania, moved a reconsideration of the vote. The previous question was called, and in the midst of this motion a proposition was made to adjourn, and lost. The question returned, upon reconsidering the vote by which the new tariff Bill was laid upon the table. The yeas and nays were ordered at quarter past three. The vote was yeas 99—nays 105—and the House refused to reconsider.

Saturday, May 11.

In the House, the Speaker announced the first business in order to be the motion of Mr. Duncan to reconsider the vote by which three days had been set apart for the business of the District of Columbia. Mr. Duncan said his object, in making the motion, was to consider the bill making the election of President and Vice-President all on the same day throughout the United States, which was of more importance to the country. Mr. Campbell of South Carolina hoped the motion to reconsider would not prevail; and, to test the question, he moved to lay the motion to reconsider on the table. Mr. Duncan demanded the yeas and nays, which were ordered, and the following is the result: yeas 83, nays 76. So the motion to reconsider was laid upon the table. Mr. Campbell moved that the Committee of the Whole be discharged from the further consideration of the bills regulating arrests on *mesne* process in the District of Columbia, and for providing for the Insane Asylum; which was agreed to. Mr. Campbell then moved that they be referred to a Committee of the Whole on the state of the Union; which was agreed to. The House then resolved itself into a Committee of the Whole on the state of the Union, Mr. J. R. Ingersoll in the Chair.

Mr. Campbell moved that the committee take up the bill extending the charters of the Banks of the District of Columbia. Upon this motion a desultory debate arose, in which Messrs. Campbell, Cave Johnson, McCauslin, Weller, and Summers, took part. The question then recurred upon taking up the District Bank bill; and, upon a division, it was decided in the negative. Mr. Campbell then moved that the Committee take up the bill providing for the Insane Asylum in the District of Columbia; which was agreed to. The Clerk then read the bill by sections; and, after he had concluded, Mr. Rathbun addressed the committee in opposition to paying the inspectors of this institution. He thought the people of the District of Columbia ought to be satisfied with what Congress had done in erecting the building, and providing for the support of the institution, without asking salaries for inspectors.

From Havana. Intelligence to the 29th April has been received. Continual arrests took place at Havana and Matanzas, and frequent executions. Four lawyers had been arrested—implicated, it was said, by the confessions of some blacks, under the torture of the lash. The government order all persons to leave the island in fifteen days, under a heavy penalty. It was rumored that one of the foreign consuls had been killed, together with six colored females, at the city of St. Domingo.—All was consternation at that place. The dry weather still continued—there had been no rain of any consequence since October.

It is calculated that upwards of 3,000 negroes have been killed, and they are actually strangling 25 daily, by the public executioners of Matanzas. There were, besides, upwards of 3,000 confined in the jails of Havana, Matanzas, and Cardaues; amongst whom were 80 white women in the jail of Havana, who had agreed to marry the chiefs of the negroes. By the scheme of the conspirators, a mulatto was to be made president, and in his house was found a picture representing him in full uniform, with the daughter of the Marquis Arquois as his wife, and the marchioness of Arquois washing the feet of the couple—he with a poinard, threatening her if she would not perform that office.

One of their plans was to put poison in the bread, and to fall upon the troops afterwards, and, after killing or dispersing them, they would fall upon the white men and black women.—The white children were to be thrown into pots of boiling oil, and only a few of the white and mulatto women were to be reserved for servants. The whole of the white women to be killed, excepting those of between 15 and 30 years of age, who were to be kept for their wives.

Canada. The small pox or chicken pox has appeared in Longueuil with a virulence and fatality resembling what is recorded of its ravages in the middle ages. More than five hundred persons, of whom a large portion have been vaccinated, have been more or less affected.

The house of Rev. Simeon Doggett, in Raynham, was struck by lightning during the violent tempest on Saturday night last, at 12 o'clock.—The house was very much shattered.

American Education Society. At the 28th anniversary in New York, May 9, the annual report was read, from which it appears that the receipts of the society during the past year have amounted to $34,886 96. Of this amount, $21,745 05 was received by the parent society of this city, and $13,141 01 by the central society, which has its seat of operations in New York. The total disbursements of the year were $34,782 32; by the parent society, $22,849 08; by the central society, $11,933 24; amount refunded during the year by former beneficiaries, $1,514 04. The debt of the parent society has been reduced, during the same period, from $34,905 99 to $27,905 99. Number of new beneficiaries received, 52; whole number since the origin of the society, 3532. Of these, 230 have been added during the past year by the parent society, and 158 by the central. Rate of appropriation during the first quarter, $10; second quarter, $12; third and fourth, $15 each.

The American Temperance Union held its anniversary in New York on Thursday evening. It is said that over 15,000,000 persons are members and have taken the total abstinence pledge, including sixty members of congress and six governors of states. Nearly all the clergy of the various religious denominations are engaged in propagating the principles of temperance. Over 4000 seamen in New York have signed the pledge, making in all there over 16,000. In Brooklyn 900 joined. In Charleston 1200; and out of the 23 pilots there, 22 are members of the society. Thirty newspaprrs are devoted to the cause.

Connecticut State Prison. There are now 203 prisoners. The expenses of the institution last year were about $11,000, and its income in round numbers $18,000. The nett profits were about $6,800 last year, and about $10,000 in cash were paid into the state treasury.

Strawberries have made their appearance in the Washington market, and bring one dollar a quart.

☞ WILL YOU ATTEND THE TEA PARTY? The Ladies connected with the Congregational Society in Grafton, under the pastoral care of Rev. E. B. Willson, will hold a Tea Party at the Town Hall on Wednesday, the 22d inst., the proceeds of which will be applied to replenishing the Library belonging to the Sabbath School.

The meeting will convene at 5 o'clock P. M. Addresses may then be expected from several gentlemen who have been invited to be present.

Refreshments will be served at 6. The Grafton Band will be in attendance, and every effort used to make the meeting interesting and instructive.

For particulars, all are hereby invited to be present and participate in the enjoyments of the occasion, thereby encouraging the Ladies in their enterprise.—Tickets 12½ cents, to be had at the door.

Per order of the Committee of Arrangements.

Grafton, May 15th, 1844.

☞ MEETING OF CLASSICAL TEACHERS. At a meeting of Classical Teachers held at Boston, Dec 8, 1843, the undersigned were appointed a Committee to call another meeting and to invite the attendance of Classical Teachers connected with Academies and Colleges and all others interested in the cause of classical education. The second meeting will be held in Boston on Tuesday, May 28, at 10 o'clock, A. M., at the Tremont Temple, Hall No 3. The object of the meeting will be to promote more union of action between Colleges and the Acadhmies, to consider the best method of instruction, the books to be used and their order, and in general to consult on the best means for improving classical learning in our country.

ALPHEUS CROSBY,
S. H. TAYLOR,
ALLEN H. WELD.

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☞ The Annual Meeting of 'The Society for Propagating the Gospel among the Indians and others in North America,' will be holden in Boston on Thursday, May 30th, in rooms of the American Academy, No 50 State street, at half past three o'clock, P. M.

my18 FRANCIS PARKMAN, Sec'y.

☞ THE CONVENTION OF CONGREGATIONAL MINISTERS of Massachusetts, will meet at the Supreme Court Room, in Boston, on Wednesday, May 29, at *five* o'clock, P. M.

The Annual Convention Sermon will be preached on Thursday, the 30th, at Brattle street Meeting House, at 11 o'clock, by the Rev Daniel Dana, D. D. of Newburyport. After the Sermon the usual contribution will be taken up in behalf of the widows and orphans of deceased Congregational Pastors. my18

☞ MEDFORD BREAKFAST AND FAIR.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12th, at the Medford House.

Breakfast at 6 o'clock. Tickets for the Breakfast 25 cents; for the sale, 12½ cents.

In the Hall of the Sale will be found tables of refreshments, cake, lemonade, ices, &c. &c. my18

☞ THE ANNUAL MEETING OF THE MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY, will be held in Boston, in the Vestry of the Church in Chauncey Place, on Monday, May 27th, at 11 o'clock, A. M.

FRANCIS PARKMAN, Secretary.

☞ THE ANNUAL MEETING OF THE MASSACHUSETTS BIBLE SOCIETY, will be held in the Central Church, Winter street, on Monday, the 27th inst., at 5 o'clock, P. M.

Addresses may be expected from the Rev. Mr. Butler, pastor elect of Grace Church, in this city; Rev. Mr. Choules, of the Baptist Church; the Rev. Dr. Vermillye, of the Reformed Dutch Church, New York; and the Rev. R. C. Waterston, of the Ministry at large in this city.

The meeting for business will be held in the upper vestry of the Church, at 3 o'clock, P. M.

GEO. W. BLAGDEN,
Recording Secretary.

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☞ TEACHERS' SOCIAL UNION.—The next meeting of this Association will be held at the Vestry under Dr. Parkman's Church, Hanover Street, on Monday evening, the 20th inst., at 7½ o'clock.

Question.—"What are the best methods of conducting the general exercises of Sunday Schools?"

ARTEMAS CARTER, Sec'y.

Boston, May 18, 1844.

☞ AMERICAN PEACE SOCIETY.—The public Anniversary Meeting of this Society will be held at the Central Church in Winter street, on Monday, the 27th instant, at half past 7 o'clock, P. M. The annual Report will be presented, and an Address delivered by Dr. Walter Channing. The public in general—ladies and gentlemen are respectfully invited to attend.

☞ THE SUNDAY SCHOOL SOCIETY.—The Sixteenth Anniversary of this Society will take place on the last Wednesday of the present month.—Arrangements are making to render the meeting one of peculiar interest.

Any communication on the present condition of our Schools—and any suggestion respecting the best means of making them more useful, may be addressed to

R. C. WATERSTON, Cor. Secretary of the Sunday School Society.

Boston, May, 1844.

☞ THE WORCESTER WEST ASSOCIATION will meet at the house of Rev Mr Dean in Westminster, on Monday, May 20th, at 5 o'clock, P. M. Public services next day at 11 o'clock, A. M.

my11 CLAUDIUS BRADFORD, Scribe.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. The Auxiliary Associations are requested to make their annual payments to the Treasurer of the A. U. A., Henry P. Fairbanks, Esq., corner of Milk and Kilby streets, on or before the 20th of May.

C. BRIGGS, Gen. Sec. A. U. A.

ap27 t20thM

MARRIAGES.

In this city, by Rev Mr Gray, Mr Rufus O. Severence to Miss Julia N. Willard.

In Charlestown, by Rev Mr Chapin, Mr James Monroe to Miss Maria Wood.

In Salem, by Rev Mr Everett, Mr Eben Putnam of Danvers, to Miss Priscilla, daughter of Daniel Dutch, Esq of S.

In Danvers, 12th inst, Mr Wm Southwick to Miss Elizabeth M. Parker.

In Ipswich, Mr Jeremiah Prescott of Boston, to Miss Caroline Caldwell, of I.

In Waltham, by Rev Mr Ripley, Mr George E. Allen of Medfield, to Miss Susan M. Treat of Waltham.

In Northboro', 8th inst, by Rev Mr Houghton, Mr L. G. Stevens of Westboro', to Miss Catharine Nourse of Northboro'.

In Amherst, 7th inst, Mr Rinaldo R. Taylor, editor of the Franklin Democrat, Greenfield, to Miss Catharine F. Cowan of A.

In Grafton, 7th inst, Dr Josiah Kittredge, of Nashua, NH, to Miss Susan B. Brigham of G.

In Pepperell, 8th inst, Col J. P. Shattuck to Miss Mary L. Shattuck.

In Sherburne, Mr James Whitney, Jr, of Natick, to Miss Mary A. Clark of S.

In Savannah, 1st inst, by Rev Dexter Clapp, Mr Hiram King to Miss Mary E. White, both of S.

DEATHS.

In this city, May 14th, John Harvey Warren, 5 yrs.

In Cambridge, Caroline E, wife of James B. Davis, 31.

In Sterling, Dr Pierson Kendall, 77.

In North Wrentham, 22d ult, of brain fever, Mr Josiah Davis, formerly of Sandwich, 39.

In Hamilton, Mary W, wife of the late Allen Dodge, 73.

In Northampton, 6th inst, Caroline, youngest child of Dr Sylvester Graham.

In Whateley, 4th inst, Mr Isaiah Brown, 93, a pensioner of the revolution.

In Thomaston, Me, 4th inst, Mr Josiah Haskell, 88, a soldier of the revolution.

TYNGSBORO' HIGH SCHOOL.

THE Summer Term will commence on Monday, June 3d, under the charge of Mr. and Mrs. C. A. GREENE. Instruction given in all the branches usually taught in a High School, including Drawing and Surveying. "The plan of education, adopted by Mr. and Mrs. Greene, is in harmony with the most approved principles of modern philosophy and the liberal spirit of improvement in society." The Trustees testify to the ability and devotedness of the Teachers.

This school, situated on the banks of the Merrimac, and on the Railroad, seven miles from Nashua and seven from Lowell, offers great advantages of ease of access and of enjoyment, while the village affords the full quiet and health of the country.

Tuition $3 00; Higher Branches, $4 00. Board from $1 25 to $2 00 per week.

HORATIO WOOD,
AUGUSTUS PIERCE,
CYRUS BUTTERFIELD, } Trustees.

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WILLIAM CROSBY, Publisher and Bookseller, 118 Washington street, office of the Christian Examiner and Religious Miscellany; the Monthly Religious Magazine; the Child's Friend. Depository for Sabbath School Books.

W. C. would respectfully call the attention of all interested in Sabbath Schools, to his collection of books for Sabbath School Libraries, which comprises all suitable publications, both old and new, and as large an assortment as can be found in the city.

Having for several years paid particular attention to the publication and collection of Juvenile Books, he is able to supply Libraries at prices as low as can be afforded by any other publisher.

W. C. will publish in a few days,

A New Service Book for Sabbath Schools; and

A New Sunday School Hymn Book; both by Hon. Stephen C. Phillips, President of the Boston Sunday School Society.

Sketches from the life of Christ.

A Collection of Stories, by Mrs. Richard J. Cleveland.

Hymns and Tunes for Conference Meetings, by Rev. S. M Stone.

Anniversary Week.—Clergymen visiting the city during "Anniversary Week," are respectfully informed that a room is fitted up for their accommodation in the rear of my store, which they are invited to make use of at their pleasure during their stay in the city.

*** A Card of the meetings during the week will be ready as usual. WM. CROSBY,

my18 118 Washington st.

OLD SUNDAY SCHOOL DEPOSITORY. Two thousand volumes just received at the Sunday School Depository, in addition to the large variety already on hand; many of which are new works, and will be sold reasonably. The Subscriber begs the attention of Clergymen and Superintendents of Sunday Schools to his stock of Books, and every attention will be paid to render their visits to his store agreeable.

N. B. Catalogues are published, and if Clergymen and others have not received them, they will be sent wherever desired. BENJ. H. GREENE,

124 Washington, corner of Water street.

my18

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POETRY.

[For the Register.]

THOUGHTS OF SPRING.

When nature in her fairest flowers
Bedecks the lovely Spring,
And cooling shades, and sylvan bowers,
With joyous music ring,
When birds of noble plumage soar
High in the realms above,
And gentler songsters fear no more
Our own wilds to rove.

How sweet it is to wander forth,
And view a scene so gay,
Lives there a heart that can afford
To lose one heavenly ray,
Or wander forth 'mid scenes like these,
By worldly passions torn,
Or e'en amid adversities,
Feel lonely and forlorn?

Oh God, we cannot yet believe
Mankind so low and base,
Or thus unwilling to perceive
The bounties of thy grace,
Who seekest thus by mildest ways,
Our wayward hearts to move,
Thus vividly to feel, and praise
Thy kindness and thy love.

Then let our hearts burst forth in song,
To praise thy glorious name,
And every realm the notes prolong,
Which speak thy wondrous fame.
Thus may we show our grateful thanks,
For all these mercies given,
And join at last the blissful ranks
Of the bright hosts of heaven.

Boston, May 7th, 1844. F. M.

[For the Register.]

'IN DUE SEASON WE SHALL REAP.'

The *seed* that thou to earth hast given,
Thine eye beholds no more;
Yet not for this thy heart believeth,
Its purposes are o'er.

Far down beneath the mould it lieth,
Hidden from all things fair;
Yet the warm sun and gentle rain-drop,
Shall reach it even there.

Thy little one perchance would seek it,
Impatient of delay.
Thou, wiser grown, in higher keeping,
Dost leave it day by day.

Slow and unseen the work progresseth,
Until the blade of green,
Out from the dust and darkness rising,
Into the light is seen.

The *word* that thou in faith hast spoken,
Unto the human heart;
Fear not that like a breeze that passeth,
Its breath shall thence depart.

For deep within the soul it dwelleth,
Unseen by mortal eye;
Yet by the light, and soft showers nourished,
Descending from on high.

Though long it seem ere thou beholdest
Its green leaves fresh and fair;
Yet in undoubting trust relying,
Believe that it is there.

That it shall deck in beauty blooming,
The garden of the Lord.
And thou of all thy toil and labor,
Receive the great reward.

RELIGION—WHAT IS IT?

'Tis *not* to go to church to-day,
To look devout and seem to pray;
And ere to-morrow's sun goes down
Be dealing scandal through the town.

Not every sanctimonious face
Denotes the certain reign of grace;
A phiz that seems to scowl at *sin*,
Oft veils hypocrisy within.

'Tis *not* to mark out duty's walk,
Or of our own good deeds to talk,
And then to practice secret crime,
And so misspend and waste our time.

'Tis not for sects or creeds to fight,
And call *our* zeal the rule of right;
When all we wish is, at the best,
To see *our* church excel the rest.

'Tis not to wear the Christian's dress,
And love to all mankind profess;
Then treat with scorn the suffering poor,
And fast against them close our door.

Ah, no! religion means not this;
Its fruit far sweeter, fairer is;
In heavenly soil alone it thrives,
And more than blossoms where it lives.

Religion! 'tis the rule of life,
The *bond* of love, the *bane* of strife;
Its precept this—'to others do
As you would have them do to *you!*

It *grieves* to hear an ill report,
And scorns with human woes to sport;
Of others' deeds it speaks *no ill*,
But tells of *good*, or else is *still*.

And does *Religion* this import?—
Oh may our souls its influence court!
Haste, haste, the bright, the blissful day,
When the *whole earth* shall own its sway.

[Hartford Times.

MISCELLANEOUS.

THE WANDERER AND FARMER SLOANE'S FAMILY.

He paused before a farm-house a few miles from a small village, and endeavored to gather courage to call. This dwelling house, with the front and one end painted white and the remainder red, had a very comfortable air, while the ample barns and out-houses, spoke of the thrift of the occupants. Willie had scarce given a hesitating rap, when he heard the loud 'Come in!' shouted by some dozen voices, and then the exclamation, 'Children!' in a displeased tone followed, and produced immediate silence. As Willie hesitated whether or not to enter, the door was opened by a boy about his own age, who said good-naturedly and casting a sly look back into the room, 'may be you didn't hear us bid you come in?' Willie was too tired and hungry to notice the joke, but the boy's smiling face was like the sunshine of the past to him, and he trembled.

'What is the matter?' enquired the lad, 'father, come here, do, father, for here's a boy as big as I am crying like a baby.'

'Bring him in, Sam.'

'A pretty good load for me to carry,' muttered Sam, humorously. 'Can't you come in alone, Mr. cry-baby?'

'I can't help crying,' said Willie, 'for I am hungry, and cold, and tired.'

'O, if that is all,' answered Sam, we'll soon cure you, for there's plenty of mush in the kettle, and milk on the table, and a grand fire warm enough for winter and—but the beds belong to mother.'

'And the mush, and milk, and fire? Sir chatterbox!' enquired the father, as the boy entered dragging Willie by the hand.

'To all of us I should guess,' returned Sam, glancing around the table, and noting the clatter of iron spoons against the bowls, to all of us I should guess, we work hard enough for them.'

'Sam, be quiet,' said the mother, 'and finish your supper—it is almost dark.—Did you say you were hungry, little boy?' she enquired in a kind tone of Willie.

'Yes ma'am, I am very hungry, I have eaten nothing since last night.'

'Last night!' was repeated in a variety of tones at the table, and a dozen spoons went down, and two dozen hands went up with astonishment in a twinkling.

'Poor child!' said the mother, 'Betsey, bring a bowl—set round there, Levi—what are you doing with the boy, Sam?'

'Only helping him cry, mother,' replied Sam, laying the shoes which he had been taking from Willie's feet in the corner. 'There you need'nt come to the table, stay here and warm you, and I will bring your supper to you.'

'Pooh! this warm day, Sam?'

'His feet are wet, father, and he trembles like a leaf—I tell you the weather's a little different from what it was an hour ago when you were out making fence.'

The good-natured Sam who it seemed imagined himself something of a wit, soon brought Willie's bowl of mush and milk, and sitting down on the floor beside him, seemed endeavoring to say funny things to make his guest laugh. Whatever was their effect upon Willie, they seemed to produce the one desired upon the circle about the table, and the rude bursts of merriment from the children were now and then joined by a long loud peal of laughter from the father. The repast was at last finished by a pie of dried fruit, and then the old farmer, drawing his chair along-side Willie's, asked him if he had ever seen such noisy boys before.

'I think they are very happy, sir,' replied Willie.

'Ay, the lazy dogs! they will always be happy, while they live as easy as they do now—they'll see harder times yet.'

'To-morrow, when they go to building fence, father!'

'Stop, Sam, you make the boy laugh when he has'nt half finished his supper. I guess if you had fasted twenty-four hours——'

'I should want something heartier than mush and milk.'

'Sam is right, wife, bring some of the cold meat, and a slice of bread.—Where are you going, boy, and what is your name?'

'My name is Willie, sir.'

Willie! Willie what! maybe you dont want to tell the other though.'

'Where did you say you were going?'

'I do not know, sir.'

'Don't know! now that is queer—have you no friends?'

'Not many.'

'And no home?'—The tears were now rolling down Willie's cheeks in torrents, and he pushed away the food which the farmer's wife was offering him. 'See, husband,' said the good woman, 'how you have made him cry, I doubt not but he is some orphan child, without a home. Poor little fellow! I hope he will find one.—Won't you take the victuals, dear?'

Willie extended his hand for the plate, 'Thank you, ma'am, but I don't like to have you think anything wrong about me, for I know it is as wicked to act a lie as to speak one. I am not an orphan.'

'Then you must be going home?'

'No ma'am, I am looking for a place. Do you know anybody that would hire me?'

'Bless me, no!' answered the farmer. 'The folks in these parts are pretty well supplied with boys of their own. For my own part I have about as many as I can manage, and my neighbors——'

'Have enough, and a few to spare, unless they are better,' interrupted Sam, 'don't look so cross, father, I heard old uncle Jake say so the other day, and I am sure he knows, for nobody has such a raft of boys as he.'

'Bless me!——'

'Sam!'

'You said it a minute ago, father.'

'Did I, Sam,' well I ought'nt to have used it, and you——'

'Won't say it again, father, if it is wrong.—Have some more pie, Willie?'

'No, I thank you,' returned the boy, taking up his little bundle and beginning to put on his shoes.

'Why, you don't mean to say you are going?' exclaimed Sam.

'I thought I could walk a little farther to-night——'

'Then where would you stop?

'I don't know, I suppose it is cold beside the road, but maybe I could find a barn——'

'A barn! exclaimed all the children gathering around him.

'Did you ever try it?' enquired Sam.

'No.'

'Then you would freeze to death, and what's more, take cold, and have an awful hard bed into the bargain.'

'No, no, my boy,' said the good old farmer, patting him on the head, 'you may be driven to the barn to-morrow night, but to-night you shall have a better shelter, and a nice warm bed—eh, wife?'

'To be sure, we never sent any one away at this time of night, not even when we lived in the log house, and did'nt know to-day what we should have to eat to-morrow, and pity for us to begin now.'

'Ah, it takes those who have been pinched to know what pinching is, Polly,' replied the old man, 'I don't see how our children will ever learn charity.'

'I should think they would take it the natural way,' answered Sam.

'Good, Sammy!' shouted the merry group.

'I should think we had been long enough exposed, to be at least partially infected, remarked the elder son, a broad-shouldered, thick-set-fellow, with a frame like iron, and cheeks like the crimson side of a winter apple.

'But isn't it time to commence our reading, father?'

'Yes, what books did you draw to-day?'

'I have brought home a book of travels, because mother and the girls didn't like the last we had—you know they thought it was dull.—Then for the other I drew a volume of Sammy's favorite—Peter Parley.'

'O, read Peter Parley to-night,' exclaimed the younger children, and,——

'Willie would like to hear it,' added Sam.

The reading continued for about an hour, interspersed with plain but sensible remarks from the old farmer or questions from the children, and then the book was laid aside, though with evident reluctance.

If Willie had been a few years older he might have speculated on farmer Sloane's mode of government, but now he only wondered at it. That there were some defect in it he was certain, though he observed that in the main never was there a more obedient family of children. The true secret of the case was, neither father Sloane nor his wife were persons capable of inspiring fear, but, as Jerrod and Sam had observed their goodness was infectious, and their children were deeply imbued with its spirit. There they possessed those advantages of education which open to all classes in our truly democratic country, and the parents were often heard to say that they too were atoning for the deficiences of their younger days, by listening to the evening readings which the whole family found so interesting and profitable.

In the winter the children attended the district-school, and Jerrod was president of a debating society, while Betsey was acknowledged to be the best singer in the neighborhood, and indispensable in every singing school. Farmer Sloane subscribed for, and not only read, but often re-read two newspapers, the one religious and the other political, he also owned a share in the town library, and took care that the books in it should be of the right character, and so, although the family could boast of no refinement, no artificial polish of manner, yet they were laying the foundation of an excellent character, one of unyielding integrity and virtuous independence.

After spending some time in conversation more serious and profitable than that previous to the reading, the father took his seat by the table, and Betsey brought out the family bible with its covering of green baize cloth, and laid it before him. Willie observed that each member of the family was furnished with a bible, which was laid open while the father read, and every two had a hymn book out of which they sang their evening song of praise, and then they all knelt, while the good old man offered his humble petition to their Heavenly Protector.

In the morning Willie was awakened by singing like that he had heard the previous evening, and hurrying down to the kitchen he found the table spread for breakfast, and the family about to gather around it.

'Mother would'nt let us call you up,' said Sam, for she thought you were too tired, I wish, 'he added, glancing archly at the good matron, 'she was as careful of me.'

After breakfast Willie found his bundle increased by a quarter of a brown loaf, and a slice of dried ham, which good Mrs. Sloane told him would not come amiss during the day.

'Father, don't you owe me a sixpence?' asked Sam resting a hand on each of the old man's knees and looking into his face.

'No, not that I remember—do I?'

'May be you have forgotten what you promised me for picking up stones, down in the meadow while you were building fence yesterday?'

'Ah, but you have not finished the job yet,' said Jerrod laughing.

'It's a good paymaster that pays when the work is done,' added the father.

'Well, what difference does it make? You know I will finish it—I can get it done in two hours.'

'*Four* you mean,' said Jerrod.

'No, *two*, I tell you. But what if I don't, father? there's the whole day before me.'

'And to-night I will give you the sixpence.'

'O please, father, to let me have it now.'

'What will you do with it?'

'Just give it to me father, and then in the afternoon I will pick the stones from mother's clothes-yard, and I won't ask for another sixpence——'

'Look out for promises, Sam.'

'I won't, father, before next fourth of July.'

While Sam had been speaking Mr. Sloane had taken his leathern wallet from the pocket of his best-coat, and fumbled till he found the sixpence, which he dropped into his son's hand. Sam's eyes glistened with pleasure, and he instantly turned with his prize to Willie.

'Uncle Elliot told me that one could get a night's lodging at a private house for a sixpence, and its too bad for such a nice little fellow as you to have to sleep in a barn You needn't draw back your hand, for father lets us do just what we've a mind to with the money we earn, and I had to work hard enough for this I can tell you. My shoulders ached like anything for as much as ten minutes.'

'Then,' said Willie smiling in spite of the tears which were gathering in his eyes, you ought to keep it to yourself.'

'Dear me, no! I shouldn't know what under the sun to do with it, for I have every thing I want and something to spare.'

'Bravo, Sam!' cried the father, who had been looking on with a glowing countenance, 'this is what I call beginning the world aright. He who has everything he wants, always has some to spare to those less favored, and let him have ever so little, he is the richest and happiest man in the world. Sam deserves another sixpence for that, wife.'

'That would be an easier way of earning money than picking stones,' said Sam, endeavoring to put on an air of carelessness, though evidently very far from being unmindful of his father's praises.

The remainder of the children at Sam's first move had grouped themselves together at the other side of the room, and were engaged in a consultation on the propriety of making out a little purse for Willie. There seemed to be an objection on the part of Jerrod and Betsey, the latter of whom motioned her father to join the circle. After listening for a few moments the old man shook his head, 'God bless you, my children, for the heart, but this evening I will tell you why it is'nt best.'

I doubt not but farmer Sloane gave his family lesson on prudence and economy that evening, I do not mean that kind of prudence that would prevent their giving until all their own wants were supplied, but that which would lead them to adapt their generosity to the wants of the person relieved, and always to reserve a little for a future time. The young person who will empty his purse into the lap of a beggar may be generous, but his generosity is not tempered by thoughtfulness, because he thus deprives himself of the means of benefitting another sufferer who may be still more in want of assistance.

After taking leave of the good family where he had been so kindly entertained, Willie wandered on. [Life as it is.

PAY YOUR DEBTS.

Religion that does not make a man *honest* is good for nothing. If a man professes to be a Christian and defrauds his neighbor, that man's religion is vain. And he is dishonest who withholds from another that which is his due, when it is in his power to pay it.

We, in this country, have acquired a bad name abroad from our State repudiations, but it is not this of which we wish to speak just now. It is of the laxness, not to call it by a harsher name, of many professors of religion, who seldom or never pay their debts until after being called upon again and again, and perhaps finally being threatened with a suit at law. There are some such men in almost every community.

We have one of these men now in our eye. He is a very amiable, easy man, who never wishes to quarrel with his neighbors, and is always willing to do them a favor when they are in want of help. But he never pays his debts, if he can avoid it. His bills at the store, at the shops of mechanics, perhaps for the food which he eats or the raiment he wears, are unpaid, and he feels not the least compunctions of conscience on the subject. He prays in his family and in the social meeting, and some people think that he may be a Christian; but men of the world say that if he would be *honest*, they would have a better opinion of his religion.

We see another debtor. He has no objections to buying any thing that he can get upon trust; he will even subscribe for a religious newspaper, or a new edition of the Bible, and makes loud professions of his willingness to aid this object and that, but when called on to pay his subscription, he is unfortunately just then out of money, he will certainly pay it in a few days: but he is no more ready a month afterwards than he was before, and he never intends to pay. He pretends nevertheless to be a pious man, but he deceives very few.

Just now, we see another man of this always-owing and never-paying class. Some time ago, he contracted a heavy debt, and he has never yet seen the time when he could pay the whole of it at once; and, therefore, he has paid none of it. His income has been such that he might, with a little economy and much self-denial, have paid a part of the debt every year, and by this time have extinguished it; but his conscience does not seem to trouble him at all, although he *lives* on that which does not belong to him.

Men may sophisticate as they please, they can never make it *right*, and all the bankrupt laws in the universe can never make it *right* for them to neglect to pay their debts. There is SIN in this neglect, as clear and as deserving church discipline, as in stealing or false swearing. He who violates his *promise to pay*, or withholds the payment of a debt, *when it is in his power* to meet his engagement, ought to be made to feel that, in the sight of God and of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly," it is not worth having.

But what shall a poor man do who is in debt? Let him work hard and pay it. Deny yourself all the luxuries and very many of the comforts of life; be willing to take a humble place in society, and mortify your pride; in dress and style of living be as simple and economical as possible; if necessary, live on bread and water, and labor diligently, until you satisfy the demands of your last creditor; but never lay up a cent of money nor spend a cent needlessly while you owe it to another. We wish that this principle could be *ingramed* into the hearts and consciences, at least of professing Christians. There is a looseness on the subject in the church that is perfectly irreconcilable with the law of God and the maintenance of a good reputation in the eyes of the world.

Let no man be trusted who *neglects* to pay his debts. If misfortune has suddenly deprived him of the ability to pay, that is another thing; but if by his conduct he shows that he has no *disposition* to meet his engagements, especially small debts, let him not be trusted. He that is unjust in a little, will be unjust in much. He who defrauds will steal, and there is scarcely no difference between stealing and wilfully neglecting to discharge a debt. [New York Observer.

A LITTLE BOOK, FULL OF GREAT LIES. A poor Irish girl, by the kindness of the children of a Protestant family in which she was a servant, had learned to read. A short time afterwards, she was studying a little book which she said the priest gave her. It was "The Life of the blessed Virgin, to which is added a novena in honor of her immaculate conception, with an historical account of the origin and effects of the miraculous medal." "Revised by the very Rev. Felix Varella, New York, published by Michael Duffy, 1843." The book begins with this fiction; "The blessed Virgin was born at Nazareth, in the province of Galilee. Her parents were St. Joachim and St. Anne." "This happy pair gave themselves wholly to the law of God, to fasting, prayer and alms deeds." "Mary was brought forth into the world, not like other children of Adam, infected with the loathsome contagion of sin, but pure and holy." Then the book, in a manner of similar fiction, goes on to describe the character of Mary and her occupations, making out a very good nun. Among the rest, she was "fond of reading." We looked for a catalogue of the penny papers to which this St. Joachim was a subscriber, but it was not to be found. Perhaps the very Reverend reviser will supply this deficiency in the next edition.

Then comes the story of the "miraculous medal," which was made in compliance with the dreams of a Parisian nun. Being blessed by a priest, this medal was efficacious to cure the cholera, and perform a multitude of wonders; and this book declares that this fraud had been carried to so enormous an extent, that in 1835 more than a million of them had been sold, though it was only in 1830 that the dreaming began. This money of iniquity was probably, for the most part, obtained from poor servant girls, like the one to whom this book was given. We ask Mr. Varella, if he is not ashamed to appear in this intelligent community as a minister even of the Catholic religion, after being known as the abettor of such contemptible dishonesty as this. Men who would so impose upon servant girls, under the mask of religion, certainly cannot expect anything but the contempt of all honest and benevolent people. [Journal of Com.

SUPPORT OF THEATRES. It is known to those who have investigated the subject, that theatres are sustained, in a great measure, by persons from the country, visiting the city for business or pleasure. Curiosity first leads them to inquire, among other objects, for the theatre; and not aware how reproachful it is in the eyes of the virtuous to be known to go there, they venture on, and quiet conscience by thinking that there can certainly be no great harm in going once. Little do they imagine that "the dead are there;"—that its avenues often lead to a deeper "pit," whence there is no return. They know not that snares are there laid for the unwary, and that poison lurks within, which *once* inhaled, may so pollute the body and soul, that its dark stains can never be effaced.

Visitors from the country will scarcely believe that in connection with the abandoned, *they* chiefly sustain these sinks of abomination and crime: but such is the fact; and should their countenance and support be entirely withheld, the theatres would become bankrupt—their doors would soon be closed. It is believed, that were young men of intelligence and virtue expected to be asked, on their return from the city, by a mother or sister, whether they had been to the theatre, a due regard to the feelings of kindred and friends as well as a proper respect for their own character, if not higher considerations, would effectually deter them from thus patronizing vice. [N. Y. Journal of Com.

EXTRAORDINARY SCENE.—MARRIAGE OF ONE OF THE OJIBBEWAY INDIANS. On Tuesday last at St. Martin's Church, Not enn-a-akm, or "The Strong Wind," was united in the bonds of holy wedlock to Miss Sara Haynes, aged 18 years—third daughter of Mr. Haynes, a respectable carver and gilder, residing in Great George's-street, Hampstead road. The first to enter the aisle, accompanied by a young gentleman, one of the wedding party, was "The Boy Chief," aged 75, Ah-que-we-zaints, attired in his full Indian dress, wearing a large wedding favor with streamers from the left side of his head and breast. He was followed by "The Driving Cloud," war chief, aged 51, Pat-an-hah-quot-a-wee-be, accompanied by a youthful associate, the chief attired in his full war costume and wedding favors, "The Flying Gull," We-nish-ka-wee-be, and Mr. Sanders, a friend of the bride's father, "The Moonlight Night," Gish-wee-gosh-e-ghee, and Mr. Hughes, Tobacco-sah-ma and Mr. Anderson, and lastly "The Squaw of the Moonlight Night," Wossee-ab-e-neuh-qua," accompanied by Mr. Rankin. The father, Mr. Haynes, gave his daughter away, and, at the conclusion of the ceremony which was performed throughout by the Rev. Mr. Ramsey with intense earnestness, the reverend gentleman cordially shook hands with the new man and wife, and the bridegroom instantly and with much grace, imprinted on the lips of his bride, in the presence of the entire congregation, the hymenial salute. The entire proceeding was characterised by an interest almost without parallel in the annals of wedlock, and the requisite forms and signatures having been gone through in the vestry, the wedding *cortege* took their departure in the order they entered. [Mark Lane Express.

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